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Notable Addresses Delivered at the
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Bible Conference

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GRACE THEOLOGICAL SEMINARY
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Opening Prayer Of the Bible Conference

By Rev. William Edward Biederwolf, D. D.
Director of the Conference

Multiply in mercy Thy grace unto us, O God.

We do not pray for things, but we pray for Thee—the blessing of Thyself, for when we have Thee all things are ours, whether things present or things to come, and we are Thine, O Lord. And we do so much need Thee.

We are in Thy presence, we trust with a very becoming sense of our exceedingly great unworthiness.

Forgive the dark past: bless us with something of Thine own magnificent power, when the furies of passion and prejudice and pride and personal animosity, the world, the flesh and the Evil One, leap out on the battle field of the soul. Strengthen us, O God, with might in the inner man, and may the beauty of Thy Holiness be upon us.

And now for the Conference we pray. Thirty-seven times through the grace of Thy great mercy and goodness we have met on this mountain top of blessed experience. Here we have seen no man save Jesus only, the Rose of Sharon for beauty and the Lily of the Valley for loveliness.

We have felt here the touch of His hand on ours, come to understand here more fully the will of God and gone down from these mountain heights into the fields of human need, inspired and encouraged for the service of our Lord and King. May it be so even in the days just before us.

To this end may the speakers of this Bible Conference be endued by the Holy Spirit with such wisdom, such grace and such power that they may indeed be each one the mouth piece of the living God.

And may this Conference go down in history as one where the Son of God was highly honored, and new lustre was added to the glorious Name of Him who is the Wonderful One, Counselor, Everlasting Father, Mighty God, Prince of Peace, King of kings and Lord of lords, Who was, Who is, and Who is to come.

—Amen.

The Adventure of the Hereafter

By REV. WILLIAM EDWARD BIEDERWOLF, D. D.
Evangelist, Author and Director of the Conference

WHAT IS DEATH?

"For the living know that they shall die."—Ecclesiastes 9:5.

"It is appointed unto men once to die, but after this, the judgment." —Hebrews 9:27.

When one begins to think of his possible experience after death it is but natural to stop and contemplate death itself.

What a mysterious thing death is! It is a silent unsurveyed land into which no scientist or philosopher has ever been able to push his way. "Every avenue of approach" as Drummond says, "seems darkened by impenetrable shadow." No man by searching can find it out. What is death? Well, after all, what death is depends upon what life is.

But what a mysterious thing life is! Its Inventor needs no patent because no one else knows how to make it. Its mysterious quality eludes us. The great Queen of England offered millions to her physicians for a little more of life, but her millions couldn't buy it, and the great Queen had to die.

Science tells us that life is correspondence with environment; that is, in vital connection with it. You can plaster a stone into bulk but you cannot make it breathe and grow. It has no life. To be in active and vital correspondence with environment means to live. The environment of the eye is light; that of the ear is sound. If because of disease or accident the eye no longer responds to light, nor the ear to the music of the birds, these organs lose their life. They are no longer living, but dead. But finally something central snaps and the whole organism collapses. The lungs refuse to respond to their environment, the air, and the heart to the blood, and we say the thing (for it is a thing now) is dead.

This explanation of life and death from a physical standpoint is perhaps as good as can be made. But surely this is not all there is in either the one or the other. Is it not true after all that both life and death, in their real significance, depend upon what man is?

But what a mystery man is! Surely when we think of a man it

is not his physical contour, the color of his hair and eyes and his avoirdupois we are thinking about. It is that which makes him what he is, another strange, elusive something.

What is it that makes a man? A noted analytical authority tells us that in the average man there are the constituent parts of 1200 eggs, iron enough to make two ten penny nails; phosphorous enough to make the tips of 4000 matches; fat enough to make 75 candles and a good sized cake of soap; hydrogen enough to fill a balloon and carry him above the clouds; six teaspoons full of salt; a bowl of sugar, and six gallons of water! To all of which Dr. Charles Mayo, the renowned surgeon, adds, "Lime enough to whitewash a chickencoop; magnesium enough to make a dose of magnesia; potassium enough to explode a toy cannon, and sulphur enough to rid a dog of fleas; the value of all of which is said to be about ninety-nine cents."

But is that all there is in a man? If that is all, then man, as Dr. Mayo says, is worth a little less than a dollar. If that is all there is in a man then he is just as good when dead as when alive. But we know that is not all there is in a man.

When you find yourself in the dimly lighted death-chamber standing before the lifeless clay of some dead loved one there comes always the inevitable question, "What has happened to him?" And by "him" you do not mean the dead and unresponsive form before you. You mean that which in other days animated this now lifeless body; looked out from behind those sightless eyes; listened through those soundless ears, and expressed itself in the smiling lips or frowning brow of the now expressionless face of the newly dead. It is a "something" that lies before you. It is a "somebody" who has gone.

When God created man He breathed into him the breath of life and made him a living soul after the likeness of his Creator. Man knows that his body is not himself.

What is he? What am I? "I" is a little word but it is a wonderful word and a mysterious one. It is not my body for I have had a dozen different bodies since I was born, but "I" am still the same. It is not my brain, for I have had a dozen different brains since the days of my babyhood, and yet here I am the same "I" I have always been and remembering things that I thought and said and did with brains that went out of existence a generation ago. No, memory insists on being heard just here, and I have only to think back a bit through my past experiences to have the unquestioning assurance that I am a permanent, mysterious, unchanging spiritual being within this ever-changing body of mine and behind this ever-changing brain. Nothing can ever rob me of this irresistible conviction.

It is this "I" that goes out at death. Or does it go, and if so, where? We must find the right answer to this question before we can really understand the true meaning of either Life or Death. Yes, this "I" really does at death go out from the whole bodily organism. Of this every one is absolutely sure. But does it persist? That is the great question. It has survived the passing away of every part of the body a dozen times. Will it survive the final passing away of the whole body at death? Am I to be the same thinking, loving, willing "I" in all the ages of eternity that I have been in the age from which I emerge in death? If I am not to be, then death means for each and every one of us one and the same thing.

Alexander the Great once came upon Diogenes and found him looking intently at a parcel of human bones, and asked the philosopher what he was looking for, and Diogenes replied, "That which I cannot find; the difference between your father's bones and those of his slaves."

No, man will not—he cannot—believe that death ends all.

"Thou madest man; he knows not why;
He thinks he was not made to die."

"You can catch my body," said Socrates, "but you cannot catch my soul, myself, to bury me." Where did the old pagan philosopher get that? He had no Christian's Bible. Did he philosophize his way into it? Yes, but better still than that was the revelation of the self within him.

This **inborn instinct** has been the sacred possession of all humanity's heart. All down the ages it has come.

"They that in barbarian burials killed the slave and slew the wife,
Felt within themselves the sacred passion of the second life."

This "voice within" is also yours. But you have what Socrates did not have. **Science speaks.** John Fiske, the master scientist, declares, "The materialistic assumption that the life of the soul ends with the life of the body is perhaps the most colossal instance of baseless assumption in all the history of scientific thought." That helps some. Then the **finest philosophy** of the day has become a star of hope dispelling the gloom that once shrouded the grave with midnight darkness, And that helps some. But best of all you have **the sure revelation of Christ Himself.**

With these four voices speaking, what do you really think about

the question? When the body returns to the dust whence it came, will the soul go on? When brain and nerves and heart cease to function, and all the world that now is, with lifeless stars and dying suns, is swept away into nothingness, will this "I" still continue to be "I," and will it, as the ages of eternity roll on, continue to say "I" and "me" and "mine," and to function even as it does today? And I know you are saying, "Yes,"—emphatically, "Yes."

When John Quincy Adams was more than eighty years old he met one day in the streets of Boston an old friend, who shook his trembling hand and said, "Good morning! How is John Quincy Adams today?"

"Thank you," was the ex-president's reply, "John Quincy Adams is well, sir; quite well, I thank you. The house in which he lives is becoming quite dilapidated. It's tottering upon its foundation. Time has nearly destroyed it. Its roof is pretty well worn out. Its walls are much shattered, and it trembles with every wind. The old tenement is becoming almost unfit to live in, and I think John Quincy Adams will have to move out of it soon, but John Quincy Adams, himself, thank you, is quite well, sir; thank you, quite well." And the tottering old sixth president of the United States moved on with the help of his cane. It was not long after that he had his second and fatal stroke of paralysis in the Capitol at Washington, and he said, "This is the last of earth, but I am content," because he knew it was the beginning of the great adventure in the long ages of Eternity.

Assuming now for the moment that it is a Christian who is dying, what a different aspect all this gives to the experience we call Death. Instead of the end it is really the beginning, and the one who is closing his eyes in death is already opening them into a larger, fuller life.

Death is not, as Moschus puts it in his mournful "Elegy on Man,"

"A sleep profound—A long, unconscious, never-ending sleep."

In fact, it is not a sleep at all. It is, as Walter Scott put it, "the last and final awakening." It is but the gateway through which, bowing, we enter into what has been called, "The Great Adventure of the Hereafter."

"There is no death; what seems so is transition."

Then why should we be afraid of death? Most of us are. You say it is quite natural to shrink from it. Yes, but ought we be so **much** afraid? It would be altogether natural if we did not know—if we did not have the Christian's faith and hope.

Have you ever imagined how Adam and Eve must have felt when the first day was ending and the first dark night was falling round about them? I wonder if they were not afraid. Just put yourself in their place. Was this the end? Where then the reason for all the beauties and the wonders of the day? Yes, where the reason for life itself? And then, Lo, the miracle! And that which happened cannot better be told than in the verse of Blanco White:

"Hesperus, with the host of heaven came
And Lo! Creation widened on man's view;
Who could have thought such marvels lay concealed
Behind thy beams, O Sun? Or who could find,
Whilst flower and leaf and insect stood revealed,
That to such countless orbs thou madest us blind?
Why do we then shun Death with anxious strife;
If Light can thus deceive, wherefore not Life?"

It's just like that with death. As darkness deepened round the primal pair there shone above the greater glories of a new and more wonderful world which the light of day had hidden. And so there are glories this life cannot reveal, and death is but the veil. Why, therefore, should we fear it? For the eyes that close in the darkness of death will open on "a light that never was on sea or land." If you have this faith you can,

"approach the grave
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams."

No, the Christian does not need to be afraid. When the great infidel Hobbes was dying he said, "I am taking a fearful leap into the dark." But if any child of God ever felt like that it has been because he forgot not only "the voice within," but the voice of Christ telling him out of the Scriptures that he need not fear the plunge he feels he is about to take.

Do you remember the gallant Don Quixote and how the sentence of a terrible death was passed upon him? He was to hang suspended by his wrists with blindfolded eyes over a yawning chasm and then the rope was to be severed. No wonder he was in awful terror of the awful plunge into the tremendous abyss beneath him. But he did not know he was hanging from the stable window, and when Maritornes laughingly cut the rope the terrible drop took place, and the gallant Knight fell—just four inches to the ground! Dear child of God, if you have

any fear of death it is as groundless as that of the terrified Knight whom Cervantes has made famous in his fiction.

But what of the man who is "without hope and without God in the world?" For him, indeed, it is that "fearful leap into the dark" that infidel Hobbes said he was taking. And what is that darkness?

Now we come again to definitions. We have just finished talking about life, but not the kind of life we were dealing with when our inquiry first began. That was physical life; this has been spiritual. We have been talking about the life of the soul, or of the spirit, if you prefer to put it that way. But if there is such a thing as spiritual life do we not naturally expect to find its antithesis in spiritual death?

What then is spiritual life and what is spiritual death? Once more science speaks and says it is correspondence with environment—that is, of course, spiritual environment in this case. To be in correspondence with this environment is spiritual life; not to be in spiritual death.

Man is most alive of all living things. A stone responds to no environment. It is dead. It never had life. A tree responds to a very narrow environment; the soil, the sunshine and the moisture. It is the least alive of all living things. A bird responds to a wider environment; the babbling brook, the bending bough, the insect, and the love song of its mate. A bird is more alive than a tree. But it too, like the tree is dead to many things. As we rise, however, in the scale of life we find more of life and less of death. Man enters into environment and a hundred things the bird never sees appeal to him. It would seem that he corresponds to the whole of environment. But does he? No, in general he does not. There is a spiritual world and the things of this world the natural man does not understand. This world presents an environment to which man in general is a stranger. He does not respond to it. He is dead to it, spiritually dead. Give this environment a name and call it God; and change the word "correspondence" to "communion" and you have exactly that concept which the Word of God defines as Spiritual Death.

Let us now see where death came from according to the Scriptures. It is said that "through one man sin entered into the world and death by sin." Going back, then, to the first mention of death in the Bible, we find man in his primitive condition enjoying the most intimate communion with God. But God had told him that in the day he sinned he would die. Adam had never seen anybody die. He had never seen a human being turn pale and gasp for breath and fail to get it, and he either wondered what God meant, or he knew that

primarily it meant an interruption of his fellowship with his God. Well, Adam sinned, and in that day he died.

What happened? His communion with God was broken. When he heard the voice of God he ran away and hid himself. He was out of correspondence with his spiritual environment. He was out of communion with God. He was spiritually dead. Physical death came also and this sentence was being carried out all the days of Adam's life, **as it is in yours and mine,** until it was finally and fully executed in the separation of his spirit from his body. As physical death is the separation of the spirit from the body, so spiritual death is the separation of the spirit from God.

You can now understand what the Scripture means when it says, "To be carnally minded is death, but to be spiritually minded is life and peace." You can understand what it means when it says, "She that liveth in pleasure is dead while she liveth."

But, now, listen. Spiritual death is not the same as Eternal death. Eternal death comes only when physical death takes place before the spirit, dead in trespasses and sins, is quickened into life by the regenerating work of the Spirit of God. What Eternal death means to the soul no one can fully know until he finds himself ushered out into its awful experience. But, oh, why will men die! Why will they choose death rather than life!

Small wonder the wicked man fears death. "When a wicked man dieth his expectation shall perish." "Terrors shall make him afraid on every side and shall chase him at the heels. He shall be driven from light into darkness and chased out of the world, and he shall be brought to the King of Terrors."

Small wonder that infidel Thomas Hobbes cried in death, "I am taking a fearful leap into the dark!" Small wonder that Queen Elizabeth said, "I would give millions if I did not have to die!" Small wonder that Mirabeau cried, "Give me more laudanum; I don't want to think of eternity!" Small wonder that Edward Gibbon, the noted atheist, cried, "All is dark and doubtful!" Small wonder that Charles the Ninth, the bloody tyrant, cried, "I know not where I am. I am lost forever, I know it!"

But "The souls of the righteous are in the hands of God; there shall no torment touch them." Small wonder that dear old Moody cried, "Earth is receding; heaven is opening; God is calling!" Small wonder that John Pawson said, "I know I am dying, but my deathbed is a bed of roses." Small wonder that Bishop Haven cried, "Oh, this delightful dying! So pleasant, so beautiful!" Small wonder that Joseph Everett dying shouted, "Glory! Glory!! Glory!!!" Small won-

der that to the genuine Christian, the one who has found spiritual life in Christ, death is welcome, and in a sense is desired. To be "absent from the body" is to be "present with the Lord," and this, says Paul, "is far better."

Yes, there are two ways to die. A voice from heaven said, "Blessed are the dead who **die in the Lord,"** and Jesus said, "If ye believe not that I am he, ye shall **die in your sins."**

In Christ, thank God, the Christian is safe. You know, when a bee stings any one it can never sting any one else. It leaves its stinger in the one it stings and is harmless ever after. And the reason why the child of God can cry, "O death, where is thy sting?" is because death left its sting in Jesus when He paid the penalty for your sin and mine on the Cross at Calvary. He tasted death for every man, but, thank God, in doing it, "He abolished death and brought life and immortality to light."

I know that some men curl their lips in scorn at this. Clarence Darrow in his insult to William Jennings Bryan, the great Commoner, who in his day was the one greatest force for righteousness in all the world, called it "a fool religion." It was at the trial of Scopes at Dayton, Tennessee. But the day will come when this arch-atheist and others of his kind will discover who the real fools have been after all.

Fool Religion! while there is not a square mile of territory on God's whirling earth where human life is safe, where old-age is honored, womanhood respected, and infant life held in due regard but that this religion went there first, laid the foundations of civilization and made these things possible!

Fool Religion! while thousands of our choicest youth, noble missionaries of the Cross, have gone and are going in its name over distant seas, through sacrifice that shames the common run of men, to carry the glad story of One Who saves from sin to the benighted slaves of ignorance and lust and superstition!

Fool religion! while the world's greatest paintings, and sculptures, and oratorios and orations have all had the gentle Jesus for their inspiration, and the world's greatest statesmen and poets and scholars of every kind have been pleased to bow in humble worship at His feet!

Fool Religion! while a million martyrs seal in ghastly torture and bloody death through dungeon, fire and sword their faith in the Christ Who gave it to them!

Fool Religion! while the gray-haired, broken-hearted mother kneels by the bedside of her dying boy and commends him to the mercy of God through the atoning blood of Jesus, while she hears the preacher

from the village church bid her through the Sacred Page to "sorrow not as others who have no hope."

Fool Religion! while you kiss the chilly lips and press the icy hand in vain, and see the last gleam of consciousness fade from the eyes, and yet know, thank God, that just beyond the sunset's radiant glow there is a brighter and a better land where all tears are wiped away and loved ones meet again to part no more.

Fool Religion!

> "'There is no God,' the fool hath said;
> But none, 'There is no sorrow';
> And nature oft in bitter need,
> The cry of faith must borrow.
> Eyes which the preacher could not school,
> By wayside graves are raised,
> And lips cry, 'God be merciful,'
> Which ne'er said, 'God be praised.'"*

Fool Religion! Oh, men and women, we must all die. It will not be long until they say of you and of me, "He is dead." The casket and the shroud which is to be yours or mine may even now be in the undertaker's stock, and the pall-bearers who are to carry our lifeless bodies to the grave may even now be among the friends we are daily meeting on the street. Which death is going to be yours? How are you doing to die? Are you going to "die in the Lord," or are you going to "die in your sins"? Why take any risk with that immortal "I," that immortal "self" of yours, that soul of which Jesus Christ asks the tremendous question, "What shall it profit a man if he gain the whole world and lose his own soul?"

Fool Religion! Somewhere I have read the story of a king who gave to his fool one day a walking stick and said, "If you ever find a greater fool than yourself, give it to him." Years passed on while the jester kept the stick. One day the king was dying and he called the fool into his room, and said,

"I am going on a long journey; 'Good-bye'."

"And where are you going" said the fool "and when will you return?"

"I am going," said the king, "into a far country, and alas! I shall never come back."

"And pray," said the fool, "what provision have you made for a journey like that?"

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* Mrs. Robert Browning.

"None whatever," said the king, "none whatever."

"Then," said the fool, "you had better take this stick, for with all my folly I am not so great a fool as you."

Fool Religion!!

"The royal feast was done; the King
  Sought some new sport to banish care,
And to his jester cried, "Sir Fool,
  Kneel now, and make for us a prayer!'

The jester doffed his cap and bells,
  And stood the mocking court before;
They could not see the bitter smile
  Behind the painted grin he wore.

He bowed his head and bent his knee
  Upon the monarch's silken stool;
His pleading voice arose; 'O Lord,
  Be merciful to me, a fool!

No pity, Lord, could change the heart
  From red with wrong to white as wool;
The rod must heal the sin; but, Lord,
  Be merciful to me, a fool!

Earth bears no balsam for mistakes;
  Men crown the knave, and scourge the tool
That did his will; but Thou, O Lord,
  Be merciful to me, a fool!

The room was hushed; in silence rose
  The King, and sought his gardens cool,
And walked apart, and murmured low,
  'Be merciful to me, a fool!' "

A Neglected Fundamental

By REV. OTIS G. DALE, D. D.
General Secretary of the Evangelical Union of South America

Much is said in these days about Fundamentalism. Many persons and many churches are stressing the Fundamentals. It is undoubtedly true that certain elements of Christianity are foundational, that is, of primary importance, and other elements, although essential to the system as revealed in the New Testament, are of secondary importance.

However, when we make a candid examination of our records we find THREE KINDS OF FUNDAMENTALS: (1) The Fundamentals of Christian Faith; that is, the historical facts, and the meaning of those facts, through which God has revealed and wrought out His purpose and plan of Redemption. These fundamentals may be embodied in our Creed. (2) The Fundamentals of the Christian Life; that is, the essentials of Christian Conduct, the ideals and demands of the new life in Christ Jesus, in distinction from the life of the natural or unregenerate man. (3) The Fundamentals of the Christian Mission, that is, the purpose of Christianity with reference to the whole race. It is evident at first sight that, to be truly "fundamental," we must hold these three classes of fundamentals in true balance, one or the other may not be neglected.

Christian thought and activity have not always maintained the true balance; and the element that has suffered greatest neglect is the Fundamentals of the Christian Mission.

What Are They?

In defining His own Mission Jesus said: "The Son of man came to seek and to save that which was lost." Again: "I came that they might have life." These were not incidental remarks, but evidently statements of His primary purpose in coming into the world. After His resurrection He met with His disciples apart and alone, and said to them "As my Father has sent me, even so send I you . . . Receive ye the Holy Ghost." And, before He ascended, He said: "All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations. . . ." Thus, in specific terms and with kingly authority He defines the Mission of Christian discipleship in the world.

Our Lord's Plan

It is evident, therefore, to every attentive reader of the Gospels that Jesus, by His ministry and methods, by His death, resurrection and ascension, through the gift of the Holy Spirit and by His specific commission to His followers, had in mind, and was preparing for, not an established institution, by a "going" enterprise. What He revealed of the thought and heart of God, and what He wrought out in His Life, He meant to constitute a message—news, **good news**—which had in it **Life**, and because the world was "dead in trespasses and sins," He planned that those who were the witnesses to this Life in their own experience should hasten on with their testimony to the uttermost parts of the earth.

The Early Church

The body of first disciples early came to see this, and went everywhere proclaiming the Gospel, the "glad tidings." Early reluctance due to traditional attitudes soon gave way to the Spirit's leading; and so marvelous was the zeal and haste of Peter, Paul, Barnabas, their contemporaries and immediate successors together with all believers, that before the death of the last Apostle, churches had been planted in all influential centers of Asia Minor, Greece, and in Rome itself. By the end of the first century, Christ had been preached from Babylon to Spain (3,000 miles), from Alexandria to Rome. The early church was a witnessing body characterized by a passion that meant **haste**.

Modern Missions

After the long night of the middle ages, and the partial awakening of the Reformation, the period of Modern Missions, beginning with William Carey and others, renewed in the life of the church the spirit of zeal and haste. The marvelous extension of missions during the 19th century was due to the sense of urgency again gripping the church, and the forward movement at the beginning of the 20th century had for its inspiring slogan "The Evangelization of the world in this generation."

Today

But, today missions have become formal, organized, departmental rather than central, they lag and hesitate and "retrench." They are discussed, argued, investigated; by comparatively few in the church, and by few churches, do they remain the central and compelling interest of life and activity, as in the early church. It would be largely a waste of time to discuss again the causes that have brought about this

sad condition in our day, however interesting. We may more profitably consider the

Special Considerations Compelling Haste

First, the long delay. Too often this becomes the subtle reason for further delay. We too easily accept the traditional attitude of former generations toward the unfinished task. Of this, two things should be said: It is not consistent with the trend of our thought in any other fields. We are priding ourselves on original and fundamental thinking today, getting back to original conceptions, facing reality. If we will squarely face the New Testament records, our only source of light and authority on the subject of missions, I believe we shall find that the greater the delay in the past the greater the need of haste in our day. The implications of our Gospel compel this.

According to our scriptures men who die without this Gospel die without God and without hope in the world. If we believe it, the rapid increase of populations still without Christ must appall us and move us with a compelling compassion. If we do not believe it, why missions at all?

Again, we have become cautious and calculating to a degree altogether inconsistent with the nature and urgency of the task, and quite unworthy of our Christian professions. **Missions are a life saving enterprise.** Too often our eyes have lingered on conditions "at home." Surely we should not overlook these, but our so-called home populations have heard the Gospel often. We have based our calculations on the "financial situation," the needs of the home church. Some calculations are doubtless necessary; but, are faith, courage, sacrifice, the commands of the Master and the hopeless death annually of millions of our fellow-beings for whom Christ died, to have little, rather than first place in our calculations? Christ was ever lifting up His eyes and beholding the multitudes, and ever had compassion on them. Have we become so used to the sight that we have lost the capacity for compassion? Or, have we become so absorbed in nearby interests that we fail to lift up our eyes on a lost world?

A second consideration demanding haste is present world conditions. This most interesting theme is worthy more extensive discussion than possible here, but the vital issue is this: Over more vast sections of populations than ever before in history, doors are wide open for the Gospel. This is not now as formerly a negative condition, simply legal religious freedom, but almost everywhere, political, social, intellectual, and religious conditions are undergoing such radical changes as to constitute crises of opportunity for the Gospel,—an in-

sistent call for that which alone offers any solution for the present deep distress.

Unless we hasten these opportunities will pass, millions more who will die without Christ, and future evangelization will be more difficult, or hopeless.

Another consideration calling for haste is "the signs of the times." A multitude of devout students of the Word and of world conditions believe in Christ's soon return—a consummation and relief, in view of the present outlook, most devoutly to be hoped for and hastened. How can we hasten it? By hastening the preaching of this Gospel to the whole inhabited earth. Is not our Lord's long delay due to our delay?

Another compelling consideration for haste, in the Providence of God, is the means made available in our day,—means of transportation and communication. In these we boast of our progress; in little more than a generation, from pony post to air mail and radio, from ox cart to automobile. In every worthwhile human enterprise we have speeded up a thousand per cent,—**except in missions**; here we still adhere to ox-cart methods. I believe that Christ desires us to capture every modern facility of reaching men, automobile, airplane, radio, printing press, and to use these things in this most important enterprise in the world. I am convinced that when Christian men of wealth catch a vision of what can thus be done for Christ in a large and worthy way by these means, and find a Mission Board ready to undertake such speeding up methods, **with true evangelization as the sole purpose,** they will hail the opportunity thus to help speed up the proclamation of the Gospel.

E. U. S. A. Policy

With these things in mind, our Mission is definitely committed to two outstanding features of policy. First and foremost **evangelization,** the preaching of the Gospel of Salvation through faith in Jesus Christ to those who have never heard or understood it, making every other good and necessary work secondary to this, and expecting The Evangel, under the power and direction of the Holy Spirit, to produce an indigenous, self-propagating church. Second, as a means to this end, the policy of **all haste possible** by the use of automobile, radio, and the printing press, and the use of workers especially fitted and trained to use these means.

Today, as one of the fruits of this policy, we have in Peru the "Iglesia Evangelica Peruana," The Evangelical Church of Peru, composed of sixty congregations. In this field the Gospel was proclaimed

largely through the printed page. The Gospel was not introduced by a man paid for doing it. Groups of believers who had found Christ through the written Word, or an occasional hearing of an evangelist, became self-supporting and self-propagating churches through the guidance of the Holy Spirit and the limited superintendence of the missionary. Both ministry and evangelism became the business of each group and of each Christian. It is the observation of the missionary who successfully guided this work that "herein lies one of the secrets of the evangelization of the world in this generation. Only when the converts are encouraged to form their own congregations freely, and to conduct their own church life in simple dependence upon the Holy Spirit and the Word of God, will there be any possibility of rapidly increasing the centers of Christian witness in places where none exists."

In the six states of Brazil allotted to the North American Council for evangelization, in a population of 7,000,000, we have but two married couples to pioneer and guide such a work. "Pray ye the Lord of the harvest to thrust forth laborers into His harvest."

Seven Reasons for Helping the Lepers

By MR. WILLIAM M. DANNER
General Secretary of the American Mission to Lepers

To a Winona audience our first word should be one of gratitude for cooperation during all the years and, as a reassurance that we are working in a vast enterprise of growing importance, I have come today to tell you that there are seven reasons why we should all be greatly concerned over the national and world situation with regard to leprosy.

First, the humane reason. If we would be merely self-respecting human beings we cannot long ignore the appeal of the suffering leper. He is sick, he usually is poverty stricken. He is an outcast. And yet the heart of the leper remains intensely human. From that heart comes such a cry for our sympathy and our help as surely could come from few other tortured souls.

Witness the response the public makes to the sufferers from an earthquake or a cyclone or a great conflagration, the moment a story of this sort appears in the papers. Before the sun sets, committees are organized and checks drawn to help the sufferers. What about the 2,000,000 lepers scattered over the face of the earth? No sufferer from an earthquake, cyclone, or fire would change places with a leper. Shall we do less for other sufferers? NO! But why should the lepers be neglected when they are in the greatest distress of all?

Second, the economic reason. Economic waste is an appealing factor at this moment when from every side we hear complaints of hard times, with taxes constantly increasing. Why are taxes increased from year to year in municipalities and national budgets? Because so many people are unable to pay taxes. But in order to pay taxes one must have earning capacity. Does it mean anything to you to realize that 2,000,000 people have no earning capacity? Not a dollar could be earned by a leper person anywhere in North America if his identity were disclosed nor would people accept as a gift any of the products of leper labor. The added necessity of caring for these people provides further indication of economic waste that can only be corrected by the care and treatment of lepers, with the cure of many, and the ultimate eradication of leprosy. Here is an appeal to our common sense as well as to our hearts.

Third, Jesus' command to "cleanse the lepers." Jesus' injunction

to His disciples in Matthew X, 7 and 8, to "preach" has been looked upon by most of the churches as the real object of the establishing of the church; but it is fair to assume that when the Master said, "preach and cleanse the lepers," He did not give us the latitude to choose one and forget the other. If the church believes that He said "preach," is it not also true that He said "cleanse the lepers"? This injunction is found in the Catholic Bible in the same chapter and the same verse as in the St. James version.

Moreover, when Jesus said "cleanse the lepers," He knew it could be done or He never would have brought the matter to His disciples' attention. Is it not strange that the church did not discover earlier that lepers could be cleansed? Now that we know the cleansing is possible, shall we longer neglect and forget the lepers?

Fourth, self-protection is necessary. There seems to be a drastic necessity of segregating lepers from well people. Why did the people in New Jersey object to school boys continuing their attendance at school when an expert diagnosed their facial marks as leprosy? Every one said, "These boys must be put away, shut up, shut in somewhere." Shall they be treated as sick people, deserving sympathy and friendly care, or shall they be treated as culprits guilty of some crime? We are glad to know that already a splendid home has been established in this country for the care of such cases. When a survey showed that there were lepers in 32 states of the union, Congress realized that something must be done for them, not only because they were suffering human beings, but because their presence in the community was a menace to all.

Fifth, the work for lepers helps the missionary carry a burden. This burden is present in most of the mission fields and is usually not provided for except through the aid of the Mission to Lepers. There is no specific appropriation made by any of the church boards for the building and maintenance of leper hospitals; and yet the lepers are there and must be helped. Provision must be made to help the missionary bear this burden that falls to his lot. The Mission to Lepers cooperates with the local missionary in enlisting the interest of government officials, sometimes to the extent of generous government grants; and in this way a long step is now taken in many lands toward the final, complete care of the lepers by the governments, thus reducing the missionaries' burden to one of spiritual aid and the ministry of the church.

Sixth, the work for lepers is a definite illustration to the Orientals of the sincerity of the missionary's message. Frequently Orientals will say, "We have nothing in our religion that covers the leper's needs."

After seeing the Christian help for lepers, they add, "You must have something in your religion that we do not have in ours." Even Gandhi said, "The greatest challenge to non-Christians is the work of the Mission to Lepers." In forty different countries this challenge is being made today, with the increasing favor of governments as well as individuals.

Seventh, the work for lepers is a missionary asset at home. If we need any further reason for getting interested in the lepers, let us see what influence this work has on people at the home base. Sometimes well-fed, neatly clad, complacent citizens do not look with favor on foreign missionary work, thinking it a rather useless procedure. Properly understood and suitably exploited, the work for lepers becomes a missionary asset, for it illustrates the practical value of foreign missionary work. Even home mission leaders can point to what has been done by the Mission to Lepers in America. Here is a tangible evidence of the value of mission work.

At 150 centers in 40 countries of the world, the Mission to Lepers and allied societies are helping the lepers,—preaching the Gospel, relieving their terrible suffering, supplying their simple wants. This great international, interdenominational agency is devotedly seeking the enlistment of all possible forces—governments, medical societies, sympathetic individuals—everywhere. The progress so far is encouraging; but only a beginning has yet been made. Is it too much to expect that in the not too distant future the combined efforts of the Christians of the world will result in FREEING THE WORLD OF LEPROSY?

Ezra

By REV. CHARLES R. ERDMAN, D. D., LL. D.
Professor of English Bible and Practical Theology in Princeton Seminary. Author of many Books, and a Master Among Bible Teachers

"Ezra had set his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments." Ezra 7:10.

The words may be regarded as the expression of a life purpose, as the explanation of a noble career, and as a message for every minister of Christ. The hero of whom they were written was one of that band of pilgrim fathers, who left the comforts of home, braved the hardships of a perilous journey and re-established a religion and a state in the land of promise. Chief among these worthies were Zerubbebel and Joshua, Haggai, Zechariah and Malachi, Nehemiah and Ezra. Unlike Zerubbebel, Ezra was not a prince, yet he was an envoy extraordinary, a minister plenipotentiary of the Persian king. Unlike Haggai, Zechariah or Malachi, he was not a prophet; yet he was a man of deep religious fervor, of spiritual insight, and a true mouth-piece of God. Unlike Joshua, he was not a high-priest; yet he was proud of his priestly ancestry, and was destined to assume a prominence far eclipsing the high-priest in the ecclesiastical sphere. This priest, scribe, reformer, ambassador, patriot, historian, achieved a glory second to none in refounding the Jewish state.

He was most closely associated with Nehemiah, but the comparison of their separate tasks gives us the first possible message for today.

1. **The work of the minister** is distinct from that of the political leader. The church and the state are different spheres and demand different leaders and require different expressions of loyalty. Both Nehemiah and Ezra were patriots, both were men of God, both were reformers. One, however, was an architect, a soldier, an originator of political expedients; he was concerned with taxes and mortgages, with the building of walls and the housing the poor, with the defense against foreign invasion, with the enforcement of civil law. The other dealt with the establishment of public worship, with the study and teaching of the law of God, with the moral and religious life of the nation. It is difficult today to distinguish at times between civil and religious duties. Yet the minister of Christ is wise to restrict his duties as far as may

be possible to the moral and religious sphere. He cannot fail to be interested in social reforms and social service, in political honesty and international brotherhood, and in all causes which make for the welfare of mankind. However, his supreme and absorbing task may be indicated by the example of Ezra who "set his heart to seek the law of the Lord, and to do it and to teach in Israel statutes and judgments."

2. These words indicate something as to the **preparation of the minister.** He set his heart to know and to do and to teach the law of the Lord. He was a scribe. This class of men gave themselves up, first of all to copying the sacred scriptures, and to the mastery and the teaching of their content. Ezra was notable for his attainments in this sphere. He was declared to be "a ready scribe" in the law of Moses. However, he not only knew this law, he himself practiced it, and furthermore he was skillfull in imparting it to others.

There is a logical order here, "to seek, to do, to teach." Some men attempt to preach without a mastery of the Word of God, or without even a partial knowledge of its content. There is need of a new insistence upon Bible study, even among ministers. One is not ready to preach until he knows the Word.

Then too one must have had some spiritual experience, and at least have reached the point where he has resolved to do the will of God. This may involve a great crisis, but it is the truest preparation for the ministry. Furthermore, he must have set his heart to teach the law of the Lord. That is, he must have caught a vision of the true task of the minister as being that of teaching to others the word of God. He must have been instructed in the art of preaching, in the very best way of presenting divine truth to needy souls.

3. **The call to the ministry** is sure to come to one who is rightly prepared. The Lord has no superabundance of such men. The royal commission which came to Ezra found him prepared for his task. It was a glorious task. The king of Persia commissioned him to visit and to strengthen the people and the city upon which in the providence of God depended the redemption of the world. To Ezra all possible aid and support were given by royal decree.

So too the messengers of Christ are assigned a royal task, and their call and commission to this task are quite as real. It may be communicated in one way or another. It may not be absolutely definite until the preparation has been in part completed, or long continued. However, there does come to one the definite conviction that it is the will of God that one should devote his life to proclaiming the gospel, and to the upbuilding of the church, in the light of which the whole world will some day rejoice. To one who is called the divine

King promises unlimited stores of grace. One goes forth not in his own strength, but in the power which comes from the Lord.

4. **In entering upon the ministry** assigned, Ezra gave an example worthy of rather exact emulation. (a) He sought for volunteers to join the people of God. He gathered together "chief men" to go with him to Jerusalem. This lesson is often learned too late in the life of the minister. It is an obvious aim, but often neglected. The purpose of the ministry is not to preach, but to secure results by preaching; his chief concern is not sermons but souls. Many ministers, however, seem able to secure few volunteers to accompany them on their journey to the city of God.

(b) Then too Ezra sought to enlist other ministers in his sacred calling. When his company was ready to start for Jerusalem he camped three days, and discovered in the company a lack of men to conduct the worship and to fill other sacred offices for the people. So he sends back for recruits, and is willing to start only when these needed ministers have been secured. A minister today multiplies his usefulness when he is able to lead a young parishioner to dedicate his life to the Christian ministry. One such recruit a year will mean more to the church of Christ than one hundred sermons.

(c) Then Ezra proclaimed a fast and appointed a season of prayer for the protection of God and for His blessing as they were about to set forth upon their journey. The special reason was that Ezra had previously told the king that God would care for those who did right, and now Ezra was "ashamed to ask of the king a band of soldiers." It is well to teach men to preach, but better far to teach them to pray. The whole church needs such an experience as that of the followers of Ezra. The modern church is too far dependent upon worldly methods and resources. The great recourse should be found in prayer. If the church of Christ should be led today to turn to God in penitent supplication an immeasurable advance would be made.

(d) Next, Ezra appointed ten men unto whose hand he could commit the sacred treasure with which he had been entrusted by the king. They were carefully selected and they were required to give an accurate accounting at the end of the journey. Church finances must be administered today with scrupulous care and with wise methods. The minister himself should be relieved from the burden of financial administration. Reliable men must be selected and by them needed sums should be secured and carefully expended.

5. **Discipline** of a most serious kind was next administered by Ezra. He found that the returned exiles had broken the explicit commands of God and had contracted marriages with heathen women. The

indignation of the old priest was expressed in most drastic fashion: "I rent my garment and my robe, and plucked off the hair of my head and of my beard and sat down confounded." Possibly in these easy-doing days men are losing the genius for indignation. The most shocking breaches of the law of God now seem to produce little impression. Today there is need of a new call for separation from the sins of the world. There is need of heeding the command of the apostle "be ye separate," "come out from among them," "let us cleanse ourselves from all defilement of the flesh and of the spirit perfecting holiness in the sight of God."

When Ezra had secured the attention of the people, he bowed in their presence in an agony of prayer. His appeal and his petition resulted in penitence and confession and in obedience to the command of God. There is need of passion in the pulpit today. There is a time and place for denouncing prevalent sins. Every pastor should seek to lead his people to a place of complete separation from sin and of complete dedication to God.

6. **Exposition of the Scripture** was the method by which Ezra brought the most abiding help to his people. We read in the Book of Nehemiah how Ezra erected a pulpit so that he could be seen by all the people and how he read "distinctly and gave the sense." The people seemed remarkably ignorant of the contents of the Law. The result of the teaching by Ezra was further penitence and confession, but subsequent joy and the keeping of the glad feast of Tabernacles and a new covenant of devotion to God.

An apalling ignorance of Scripture exists today even among professed followers of Christ. There is need of preachers who will read distinctly and will give the full meaning of the word of God. The result will be conviction of sin but lives also of gladness and joy and new consecration to service.

7. **The triumph** in which Ezra led a most conspicuous part forms the last scene of the story. When the walls were complete, at the time of their dedication, Ezra was seen at the very head of the long procession who were celebrating the completion of the task and rejoicing in the work upon which the future plans of God were depending. There will be a time, when those who have been faithful in instructing the people of God will rejoice in their completed work. Those who set their hearts "to seek the law of the Lord and to do it," and to teach it, will some day be found in the holy city partakers of triumph and leaders of praise.

Nehemiah

By REV. CHARLES R. ERDMAN, D. D., LL. D.

There is inspiration for all Christian workers in the story of that great-hearted patriot, soldier, statesman, courtier, historian, builder, man-of-God, Nehemiah, the son of Hachaliah, Governor-General of Jerusalem. His greatest or most celebrated achievement was his rebuilding the city wall. It may be well to fix our thoughts upon that part of his life-work, for it has commonly been regarded as an illustration of the task which has been assigned to the followers of Christ, namely, the building up of the walls of the New Jerusalem, the glorious city of God.

1. **Prayer** marked the beginning of the enterprise, as it should precede and accompany any form of work which is undertaken for God. Nehemiah was at the Persian court, holding an office which brought him into personal relation to the king. News reached him of the deplorable condition of the sacred city; its wall was broken down and the gates burned with fire. He at once turned to God in prayer, asking that the difficult task might be assigned him of returning to Jerusalem and establishing its defenses.

It was penitent prayer which Nehemiah offered. He confessed the sins of his people, yet he pleaded God's promises of grace to those who confessed their faults and turned to him in faith. It was persevering prayer, for he began his pleading in October and received no answer until April. It was prevailing prayer, for at last he received from the king not only permission to be absent from the court, but generous grants of assistance for the accomplishment of the projected work. Such prayer is needed if any great task is to be undertaken for Christ.

2. A careful **plan** was adopted and followed by Nehemiah. After reaching Jerusalem he delayed three days before giving to the rulers or the people the slightest intimation of the purpose of his visit or of his commission from the king. With only a few servants, in the dead of night, he rode out of the west gate and southward and then eastward, looking up at the dismantled walls to see exactly what must be done. Then he called the people together, pointed out the nature of the task and aroused their enthusiasm, told them the will and kindness of the king, until they cried out "let us rise up and build."

So in all Christian work there is ever the need of definite planning,

of concrete objectives, and of enlisting the hearty cooperation of our fellow workers.

3. **Building** the walls is the picture sketched in the third chapter of the story. At first this part of the narrative seems supremely dull, merely a barren list of unpronounceable Hebrew names. However, as one continues to fix his eyes upon the page the names assume life, figures begin to move, and at last one is looking upon a scene of stirring activity.

Two things are to be noted, first, every one was at work. Priests and apothecaries, jewelers, merchants, princes and nobles, even women, "the daughters of Shellum" were busy at the task of building the city walls. The second feature of the scene was this, namely, everyone was building "nearest to his own house."

This is a perfect ideal for Christian service. In every church an effort should be made to induce all members to assume some definite task. In the days of Nehemiah only one group, "the nobles of Tekoah" are mentioned with disgrace, "they put not their necks to the work of their Lord." In most churches the percentage of idlers is far greater and needs to be immediately reduced. Furthermore, each one should begin working nearest his own house, in his own home, among his own circle of friends.

4. In the days of Nehemiah there was need to **watch** and **pray.** Whenever any work promises to succeed enemies are sure to appear. "Sanballat the Heronite, Tobiah the servant, the Ammonites, and Geshem the Arabian" were the jealous leaders who plotted against Nehemiah. First they attempted ridicule, intimating that Nehemiah was preparing to establish a great empire and "to rebel against the king." Next they attempted scorn, speaking in contempt of the character of the work. When these methods failed they attempted force. However, Nehemiah could not be turned from his task. "We made our prayer unto our God," he writes, "and set a watch against them day and night." "Pray and watch" is as good a motto as "watch and pray." Either is admirable. We notice that the watching of Nehemiah was no sentimental inactivity. He armed the workers. He prepared a guard to fight. He commanded that when the sound of the trumpet was heard thither the armed men should hasten to help their friends who were hard beset.

There will always be opposition to any Christian task. One must not be discouraged by ridicule and scorn, and when the enemy becomes more bold there may be weapons of spiritual defense to be wielded in the name of the Lord, and there must ever be a readiness to help our fellow builders when they are in danger and hard beset.

5. **Sacrifice** will ever be involved in successful work. The fifth chapter seems at first to be an interruption in the story. It turns to the internal conditions at Jerusalem, to the economic situation. The rich were oppressing the poor. Class hatred had arisen. There was cruelty and bitterness. Nehemiah saw that no work could be successful until such conditions were remedied. He called an assembly, depicted the abuses, secured a promise that usury should be abolished, and unfair debts be cancelled. Harmony and a spirit of sympathy and fraternity were established, and under such conditions the work could prosper.

Nehemiah gave to the people an example of sacrificial generosity. He accepted no salary as governor and continued his service at great personal expense. It may be necessary for a leader to show unselfishness if his people are to manifest toward their fellow-workers sympathy, forbearance and love.

6. **Perseverance** is needed. As the work neared its completion the attacks of the enemy were renewed, and in more subtle form. They were now centered upon Nehemiah himself, and in no scene does the heroism of this Great Heart appear more noble.

First of all the enemy enticed him to cease from the work and come down to the plain of Ono for a parley. They intended to assassinate him in secret. He gave his notable reply, "I am doing a great work, so that I cannot come down; why should the work cease, whilst I leave it and come down to you?"

These words may well be taken upon the lips of Christian workers when the enemies of the Lord are enticing, under some pretext, to leave their important tasks.

Then word is sent to Nehemiah that he will be misunderstood, and will be suspected of rebellion against the king. Many persons today are tempted to turn aside from their tasks for fear of what others may say or because they dread having wrong motives ascribed to themselves.

Lastly Nehemiah was told to flee. His life was said to be in danger. He was advised to hide in the temple. Then came his memorable reply: "Should such a man as I flee?" Shall those of us who belong to Christ and who have been called into his service give up our efforts because some danger threatens? We shall usually find that the alleged peril is largely or wholly imaginary, and that those who put their trust in God need not to be afraid.

7. Success is certain to crown the efforts of such a worker. The whole task of Nehemiah was completed in "fifty and two days." It was a notable achievement, yet its most notable feature is thus record-

ed, "when all our enemies heard thereof . . . they perceived that this work was wrought of our God." This is a supreme triumph when our work can be so accomplished that men will recognize in it a divine factor, and when its completion reflects glory, not only upon the worker, but upon our gracious Master and Lord.

Esther

By REV. CHARLES R. ERDMAN, D. D., LL. D.

The Book of Esther is possibly without a peer among the short stories of the world. Its dramatic movement and romantic interest have made it a favorite among the young. It is greatly loved by the Jews because it relates the origin of the Hebrew Feast of Purim, that glad festival which corresponds in the character of its observance to our Christmas holiday. To all the people of God the book brings a message of inspiration and cheer, for it is commonly regarded as a romance of providence, and helps one to believe in God's love and care.

The most familiar and possibly the most significant words of the book are those spoken by Mordecai to Esther, "Who knoweth whether thou art not come to the kingdom for such a time as this." (4:14). This verse embodies the supreme lesson of the story, as it combines the two great truths of divine providence and human responsibility.

The dramatic movement opens in the first chapter with a picture of the great feast given by King Ahasuerus to all the nobles and princes of the one hundred and twenty-seven provinces of his vast empire. This feast continued for one hundred and eighty days. We are not to imagine, however, that it was a time of mere banqueting and revelry. It was also a council of state, an oriental congress when the king conferred with the rulers in the interests of his realm. The feast reached its climax, however, in a week of special festivity. All who were in Shushan the palace were bidden to enjoy the boundless hospitality of the king. The scene was one of oriental luxury and barbaric splendor. The guests drank out of gold vessels, and the drinking was according to the law that each one should drink as he pleased. The king himself pleased to drink himself drunk, and in this state he called for Vashti the queen to display her charms before the assembled princes. This the queen very properly refused to do; but the king flew into a passion. He called his privy council and declared that the very foundations of the social fabric had been shaken by this disobedience of the queen. Henceforth every woman would refuse to obey her husband. Thus would arise great "contempt" on the part of women, and great wrath on the part of their husbands. Therefore a royal decree was issue to the effect that every man should rule in his own house. Just as though he would not, in Persia in the days of Ahasuerus; as though he should not in

every land and age; as though he could in any land, at any time. Surely where love rules every woman is enthroned, every wife is a queen.

However, the act of the Persian king is but an index to the condition of women in Christless lands. There too commonly she is the victim of cruelty, injustice and caprice. Where Christ is not Lord, woman is dethroned, disgraced, enslaved.

The second chapter introduces the hero and the heroine of the play. The scene is a second feast, held four years later. It is known as the Feast of Esther. She is the young cousin of Mordecai, a Jewish exile, by whom she has been adopted. He has cared for her tenderly until he has at last rejoiced in seeing her raised to the position of queen. Here is an illustration of one of the pleasing traits of Hebrew character, namely, family affectionateness, and loyalty to kindred. However, men and women of every race have shared the joy of a Mordecai as they see those for whom they have sacrificed raised to positions of high influence and power.

The same chapter illustrates another fine characteristic of the Jewish race, namely, loyalty to the government under which they chance to live. Expatriated, denationalized, degraded, the Jew has been loyal to the land of his adoption. So here, the Hebrew exile Mordecai discovers a plot against the king's life. The king is saved and the deed of Mordecai recorded in the annals of the king's reign.

The third chapter presents the heavy villain of the play, Haman the son of Hammedatha, the Agagite, a man of inordinate pride, and ambition, who has risen to the position of Prime Minister to the king. He represents in this drama the cruelty of heartless selfishness. When Mordecai refuses to do him obeisance, and when he learns that Mordecai is a Jew, he determines to exterminate the Jewish race. He casts lots to find the luckiest day of the year for the massacre. The lot falls on the thirteenth day of the twelfth month. He obtains permission from the king to send forth a decree that upon this day all Jews are to be put to death.

Such an agreement on the part of the king has been held incredible. Yet, even a glance at the pages of history will show somewhat similar cruelties practiced for centuries by Christian nations. America stands almost alone in having granted justice to the Jew.

The next chapter reveals the heroic courage of Esther which to many is the most familiar and impressive feature of the drama. Learning of the peril of her people, and risking her own life she goes in to intercede with the king. She is, however, but an example of many

noble souls who at all times have been ready and are ready today to sacrifice life at the call of duty.

The next scene shows the grace and wisdom given to one who trusts in God and seeks to do His will. Esther, who unbidden is to approach the king is wise enough to array herself in royal garments. When given an opportunity to make her request, she is shrewd enough to delay a day; and to a second day, in order to arouse the curiosity of the king to the highest pitch.

The same act of the play pictures the pitiful distress of wounded vanity. Haman has been asked to the banquet of wine, with the king and queen, today and tomorrow. He has reached the pinnacle of power. However, as he sweeps out of the palace he sees Mordecai, who still refuses to bow down before him. The sight of that one man makes him forget all his riches and power and glory. He consults his wife and friends, and is advised to build a gallows seventy-five feet and to ask the king for the privilege of hanging Mordecai thereon. Haman is not alone in this world. There are many who fix their thoughts upon the one cloud in the sun-lit sky, who forget countless blessings because there is one insignificant occasion of discontent, one small object of envy or disgust.

This is a striking scene. It shows how pride goes before a fall. Haman has hastened to the palace to ask for the life of Mordecai. The king has just been reminded that Mordecai once saved his life. Before Haman can speak he is asked by the king what should be done to the man whom the king delights to honor. He is sure that he is that man, and so he advises that such a man shall be arrayed in the king's apparel and led through the streets of the city on the king's horse. The king orders him to show such royal honor to Mordecai the Jew. No wonder that when Haman returns to his palace with anguished heart he is assured by his comforting wife that if Mordecai, before whom he had begun to fall, is a Jew, his case is hopeless.

The next scene brings the drama to its climax. At the banquet of wine the plot of Haman is disclosed by Esther to the king. Haman is hung upon the gallows he has prepared for Mordecai, and Mordecai is appointed Prime Minister of the realm.

Again Esther intercedes with the king and to her and Mordecai permission is given to issue another decree that upon the day appointed for their destruction the Jews shall be allowed to stand for their lives and to put to death all who would assail them. This was in the third month. The news that Mordecai was a Jew and that he was now next in power to the king spreads rapidly through the empire, so when the thirteenth day of the twelfth month arrives the Jews are prepared for

their defense. Friends come to their relief. They are kept from destruction and the life of the race is saved. Their great deliverance is celebrated by the establishment of a feast, known and observed to the present day under the name of the Feast of Purim.

In striking contrast with this name, which is derived from the Persian word "pur," a "lot," the whole story of Esther condemns the pagan philosophy of "chance." It shows how the tables were turned on Haman who trusted in the lot, and how God carried out His own gracious purpose. The story, therefore, may illustrate certain great truths concerning divine providence.

First of all, providence consists in the rule of a just and loving God. He is unseen, just as in this drama he is never named while to reverent minds all its incidents may be regarded as under his control. There are but two views of life, chance and providence. As someone has said, "It is either Fate or Father, and it should not take a wise man long to choose between." Sartor Resartus in a familiar passage refers to the former view of the world which regards it as "a huge foolish whirligig, where kings and beggars, angels and demons, stars and street-sweepings are chaotically whirled, in which only children could take an interest." On the contrary, most of us have been taught to believe that "God's works of providence are His most holy wise and powerful preserving and governing all His creatures and all their actions."

In the second place providence includes the most minute events of life. Note the falling of the lot upon the twelfth month, leaving almost a full year for the accomplishment of deliverance. See how much depended upon the deferred request of the queen, upon the sleepless night of the king, upon the timely remembrance of Mordecai's deed, upon the courageous act of one devoted woman. So it ever is in life. Great events turn on very small hinges. Something which seems insignificant may change a career and determine a destiny.

Again, it appears that providence is consistent with the evil in the world. Here we face mystery. Here, however, we find reality. Vashti suffers unjustly, heartless Haman reigns supreme, an unoffending race is condemned to die; yet before the drama ends Haman is on his own gallows, Mordecai is Prime Minister, the Jews are saved. Sometimes God seems to work slowly. Carlyle may grumble to Froude, "He does nothing." Others have said, "God cares not, or he cannot." We must allow him eternity in which to fulfil his purposes and to vindicate his claims.

Furthermore, providence is consistent with "the reign of law." The laws of the Medes and Persians could not change; yet while the

first decree was unaltered another decree was issued which secured the life of a race. God does not annul his laws. He has others at his command which we may not have known. Prayer is not a delusion. God is not bound by the forces which are under his control.

Most important of all is the fact that providence is consistent with human responsibility. No view of God's rule should be allowed to blind us to reality of our own freedom of action and to our obligation to duty. Our talents, our time, our possessions, our opportunities for service are to be regarded as so many responsibilities laid upon us. In these days of depression, and bewilderment and need, let each one ask what he has received that he values most, and what obligation this involves to share, to succor and to serve.

We admire a queen who interceded for a race that was doomed. Shall we not love a Saviour who interposed with His blood to save us, and who ever lives to make intercession for us. Trusting in Him and seeking to be faithful to our allotted tasks we may be sure that "to them that love God all things work together for good."

The Atonement

By REV. W. I. CARROLL, D. D.
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My subject is "The Atonement." I shall treat it under seven heads; 1. Atonement is by BLOOD; 2. Not Christ BORN for us, but Christ DIED for us; 3. Not the LIFE of Christ as an example, but the DEATH of Christ as an Atoning Sacrifice; 4. It was a WILLING sacrifice; 5. Atonement JUSTIFIES the sinner; 6. Atonement justifies GOD in the justification of a sinner; 7. The scarlet thread running through Scripture.

The Word "Atonement"!

The word "Atonement" in the Old Testament means "covering," "to cover." It occurs nowhere in the New Testament; though once, in the King James Version of Romans 5:11 it appears, but which is corrected in the Revised Version and properly rendered "reconciliation." In the New Testament the work of Christ, Himself, "TAKES AWAY" sin, "Behold the Lamb of God which TAKETH AWAY (beareth) the sin of the world," John 1:29. It is written in Hebrews 10:4, "For it is not possible that the blood of bulls and of goats should TAKE AWAY sins;" though their shed blood was highly typical of His shed blood. "But this man (Hebrews 10:12) after he had offered ONE sacrifice for sins for ever," did what? "Sat down," as He cried on the Cross "It is finished!" "Sat down on the right hand of God." "For by one offering He hath perfected for ever them that are sanctified." Hebrews 10:14.

But I am not using the word "Atonement" in a technical sense, but am speaking of it in the generally accepted meaning as a great ecclesiastical doctrine; the whole redemptive work of God in the Gospel through the sacrifice of Christ on the Cross.

Now, I am a veritable addict when it comes to the etymological derivation of words; the root meaning of words is most fascinating as a pleasure and illuminating as a study. I like it, but I likewise dislike that kind of butchery of a word that takes its simple letters and forms syllables of them, and by the use of hyphens, invents a verbal curiosity

like "At-one-ment." And then seriously imposes that thing as a short and quick theological definition of God's great work of atonement! This profound exegesis is a favorite with Russellism; as if it were a "mutual" affair between God and man!

Atonement does accomplish reconciliation of man to God, but "God" needed no "reconciliation;" we read in II Corinthians 5:19 "GOD was in Christ reconciling the world unto Himself," not reconciling Himself to the world! And in V. 20 "As though GOD did beseech you by us: be YE reconciled to God." And this work He did, how? By the blood of the Cross. So, my first point is:

Atonement Is by BLOOD!

I shall cite seven passages of Scripture; first,

I turn to Leviticus 17:11, "The life of the flesh is in the blood." Go slow here, Moses! How did you know that? Did you know anything about in your day and time the physiological mystery of the circulation of the blood? In the lingo of the Destructive Criticism, may we enquire as to the "source" of this bald statement? The "source"? "Well," Moses might reply "the 'source' was this! God said 'I will be with thy MOUTH, and teach thee what thou shalt SAY'." (Ex. 4:12) For that is the only possible, conceivable explanation; God gave the WORDS!

Think of it; the ancients knew nothing of the circulation of the blood; they thought the "arteries" were air-vessels. This is the derivation of the word "artery;" it means "containing air," "air-containers;" and Cicero speaks of them as "conveying the breath to all parts of the body." And listen, not until 300 years ago, when the celebrated William Harvey in 1619 had to actually vivisect a cat before a body of scientific men to prove it, did we come to know of the "circulation" of the blood! Only 300 years ago! Now, my skeptical friend prating about the "scientific inaccuracies" of the Bible, come on and explain these words away back here in the old Pentateuch! Here they are: "The life of the flesh in the blood."

And it is! Nothing decomposes so fast as human flesh; and the heart must send the blood hurrying swiftly to every part of the body to keep the flesh alive. Once, in less than every two minutes, every drop of blood in my body passes into my heart and out of my heart; out of my heart through the arteries, back through the veins into one side of my heart, into the lungs to get aerated and cleansed, then into the other side of my heart to be pumped through the arteries throughout my body going into the little capillaries and everywhere.

And keep it up, how wonderful! Pump, pump, pump, all day and all night, awake or asleep, all the time from birth until death; it "pursues its appointed task" to keep my flesh alive. "For the life of the flesh is in the blood."

You will recall the true but sad words in Longfellow's "Psalm of Life":

"Art is long, and time is fleeting,
And our hearts, though strong and brave,
Still, like muffled drums, are beating
Funeral marches to the grave."

The Blood on the Altar!

But, observe please, the next words in this text; "And I have given it to you," where? "Upon the altar!" "Upon the altar to make an atonement for your souls: for it is the blood;" what blood? The blood surging in the life stream? No, the "shed" blood, the poured out blood, the blood of the sacrifice, that maketh an atonement for the soul!"

"What can wash away my sin?
Nothing but the blood of Jesus.
What can make me whole again?
Nothing but the blood of Jesus."

"Nothing can for sin atone,
Nothing but the blood of Jesus.
Naught of good that I have done,
Nothing but the blood of Jesus."

"This is all my hope and peace,
Nothing but the blood of Jesus.
THIS is all my righteousness,
Nothing but the blood of Jesus."

Blood Means Not the Life, But DEATH!

2. I turn now to Hebrews 9:11-22. They assume to tell us that "blood means the life." Let us see. "Blood" occurs ten times over in this passage; the blood of "bulls and of goats," the blood "of the testament," "purged with blood," and so on; "His own blood," and the "blood of Christ." Now, look at Vs. 15-17: "And for this cause He is the mediator of the New Testament, that by means of DEATH;" and again "For where a testament is, there must also 'of necessity' be," what? "The DEATH of the testator;" "For a testament is of force after men are DEAD: otherwise it is of no strength 'at all' while the

testator LIVETH!" Does this sound like "blood means the life?" And furthermore we read "He SPRINKLED with blood;" and concludes with those great familiar words "Without SHEDDING of blood is no remission!"

There is such a thing as smokeless powder, and horseless carriages, and wireless telegraphy, and seedless oranges, and fireless cookers, and they tell me also there is such a thing as "painless" dentistry; and now they are trying to have a "bloodless" ATONEMENT!

Redemption Through His Blood!

3. I turn now to Ephesians 1:6, 7 "To the praise of the 'glory' of His grace." What a doxology! The "GLORY of His grace!" "Wherein He 'hath' made us accepted in the beloved;" not only officially accepted but affectionately accepted, "in the beloved." "In whom we have redemption," how? "Through His BLOOD." And this redemption means we have "The forgiveness of sins, according to" our ideas, and your ideas about it? Oh, no, but "according to" not only "His grace," but "the RICHES of His grace!" Not that sometime in the future, if we hold out faithful unto the end, but here and now we have the "forgiveness" of sins. Past sins, present sins, future sins!

> "My sin, oh, the bliss of this glorious thought,
> My sin, not in part but the whole,
> Is nailed to His Cross, and I bear it no more;
> Praise the Lord, praise the Lord, O my soul."

Through "His BLOOD!" That's all, nothing more, nothing less; "Through His BLOOD!"

"My Blood Shed for Many"

4. And now let us turn to Matthew 26:26-28. This is the "Lord's Supper." And the Lord Jesus says "This is my BLOOD of the new testament, which is SHED for many for the remission of sins." This is deliberately deleted my Mrs. Mary Baker, Patterson, Glover, Eddy et al, in her book "Science and Health, with Key to the Scriptures." Look at it here; this is the last edition I am holding in my hand. Page 32, lines 15-18. Of course you know they never observe the "Lord's Supper." And may I remark that the best book in refutation of Christian Science is Mrs. Eddy's book, itself. And the supreme indictment of the whole thing is this; that here is a book purporting to be based on the Bible, and the Bible is full of BLOOD from start to finish, and yet in this book, "Science and Health" there is not one single solitary

drop of blood! In the sense in which I speak of it. The words "blood of Jesus" occur, but let me quote it page 25, lines 6-9, "The material blood of Jesus was no more efficacious to cleanse from sin when it was shed upon the 'accursed tree,' than when it was flowing in his veins as he went daily about his Father's business!"

"Precious" Blood

5. The next citation is I Peter 1:18, 19 "Forasmuch as ye know that ye were not redeemed with corruptible things; * * * but with the PRECIOUS," what? The precious "character" of Christ? Or precious "life" of Christ? No! The precious BLOOD of Christ! "As of a lamb" indeed "without blemish and without spot." But not the "lamb," but the "blood" of the Lamb!

Seven times in these two Epistles of Peter we have this word "Precious": 1. In II Peter 1:1 Precious "faith;" 2. In I Peter 1:7 Precious "trial" of faith; 3. In II Peter 1:4 Precious "promises;" 4. In I Peter 2:4 Christ precious to God "as a living stone etc."; 5. In I Peter 2:6 Precious as "chief corner stone;" 6. In I Peter 2:7 Precious to us "which believe;" 7. And here in I Peter 1:19 Precious "blood." The most "Precious" of all the precious things!

Made Nigh by the Blood

6. Next is, Ephesians 2:11-13 "But NOW in Christ Jesus ye who sometimes were far off ARE MADE nigh," by proper conduct and upon good behavior, by self-expression, by doing the best we can and making the most of ourself? No, by the one and only way, solely and wholly and entirely, "By the BLOOD of Christ."

"I want no other argument,
I need no other plea;
It is enough that Jesus died,
And that He died for me."

The Choral Anthem in Heaven About the Blood!

7. The last citation is Revelation 5:1-9 "Behold, the Lion of the tribe of Judah, the root of David, hath prevailed to open the book." "And I beheld, and, lo, * * * a LAMB as it had been SLAIN!" A "slain" lamb!

"And they sung a new song, saying,

"To homogeneous matter sing,
Praise this each evoluted thing;

Praise nebular hypothesis,
Above all praise the link we miss."

Is this what they said? Oh, no! But why not? Why not extol this silly thing called by the name of "Evolution" with a doxology of praise? Simply because "There ain't no such animal."

Nor do they even worship and praise the "life" of the Lord Jesus, but His DEATH! "Saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast SLAIN, and hast redeemed us to God by thy BLOOD out of every kindred and tongue and people and nation!" This is the choral anthem in heaven! All about the BLOOD!

May I ask you, are you ready to join in it? Is your theology blood-red?

"Before I saw the blood,
'Twas hell my soul was fearing,
And dark and dreary in my eyes
The future was appearing;
While conscience told its tale of sin,
And caused a weight of woe within."

"But when I saw the BLOOD,
And looked at Him who shed it,
My right to peace was seen at once,
And I with transport read it;
I found myself to God brought nigh,
And glory, glory, did I cry!"

The Problem of the Times and How to Meet It

By REV. JAMES M. GRAY, D. D., LL. D.
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The problem itself is stated briefly in the first verse: "This know also, that in the last days perilous times shall come."

By "the last days," I do not understand Paul to mean the end of the world, which as I interpret the Scriptures, is yet a long way off. My interpretation may be wrong, but I believe that a millennium of peace and righteousness shall prevail over the earth before the end of the world. Such Scriptures as Isaiah 11 and Revelation 20 seem to agree in this.

The last days mean as I think, the last days of the present age or dispensation, and which will immediately precede the second coming of our Lord. Of course, that does not exclude the thought that foreshadowings of those days have appeared in other periods of the world's history, nor does it exclude the thought that they are only foreshadowings of those days which now appear. For example, Bishop Moule reminds us of Cowper's lines, who, thinking that the last days had come at the end of the 18th century, wrote:

> "The prophets speak of such, and, noting down
> The features of the last degenerate times
> Exhibit every lineament of these."

But let us examine Paul's words, and determine for ourselves whether they exhibit any lineaments of our own times.

The word "perilous" arrests our attention. It is found nowhere else in the New Testament and is rendered in the Revised Version "grievous." It also means "oppressive," "difficult," "times hard to bear," and even "savage times."

The details illustrate it. "Men shall be lovers of self, lovers of money, boastful, proud, blasphemers (or railers), disobedient to parents, unthankful, unholy, without natural affection,"—an allusion to the nameless sins mentioned in the latter half of the first chapter of Romans and approached in our day by divorce, companionate marriage,

birth-control and related laxities. Sins bringing to mind the words of Tacitus, who, in speaking of the reign of Tiberius says that "new words had to be coined to express the newly invented stimulants to jaded passion."

"Truce-breakers, slanderers, without self-control,"—the theory of self-expression now dominant in our colleges.

"Fierce, despisers of good, traitors, headstrong, high-minded, lovers of pleasure rather than lovers of God; having a form of godliness,"—talking much about "religion" and the "spiritual values" "but denying the power thereof," having no power to save men from sin or to influence human lives for righteousness. "Ever learning and never able to come to the knowledge of the truth."

I shall not ask you to decide whether Paul's description fits our times much less to say whether the last days of the age are upon us. Nor will I myself undertake to settle either of those questions. But I should like your attention to the words of a great secular daily as it bears on the subject.

Just prior to the merging of the **North American** of Philadelphia, with **The Inquirer** of that city, the editor of the first-named penned a long editorial filling two columns of his paper the full length of the page, and carrying the startling title, "Is Civilization in Decline?"

He pointed out that our new conveniences and luxuries do not mean that the world is improving any more than the construction of the great baths of Caracalla or Diocletian meant that the Roman Empire was becoming greater and better. Real progress or decline depended on human character and in this he did not hesitate to say, "the evidences of degeneration are many and palpable."

The most fundamental of these evidences he thought, were the dangerous relaxing of the family ties; lack of discipline in the education of youth; a decline in religious faith, the deterioration of the human stock itself through uncontrolled sex selection in marriage; the prevailing disrespect for law, "not only among the criminal classes but among citizens who profess to be champions of social order"; the increasing pressure of taxation, and the most menacing of all, "the world-wide movement for the overthrow of democracy and the obliteration of the existing economic and ethical system."

But the point is this. Such warnings he declared, are not new. "Nineteen hundred years ago," he went on to say, "an aggressive advocate for the Christian civilization then in its infancy, drew a gloomy picture of its senility and decline." He then quoted the words of Paul that I have just recalled to you, and asked: "Is this the guess of a fanatical propagandist? Perhaps. Nevertheless, **it is a singularly**

close forecast of conclusions voiced by some studious observers of the present-day."

The opinion of this editor could be corroborated by many another, as you know, and by statesmen as well as editors, and students of political science, and economic experts, and outstanding educators. No one in the latter class has spoken more pessimistically of these times than the youthful President of the University of Chicago, who at a recent convocation said:

"The world we have created is too much for us. The intelligence of the race has failed before the problems the race has raised."

This then is the problem of the times, and the question now before us is how to meet it? It is not a question as to how the man of the world shall meet it, but the man of God. The apostle is not thinking of the man of the world, but is addressing a regenerated being, a Christian minister, a lover of souls, a spiritual leader of men. He is addressing us, if we are in that class, and he tells us that the problem is to be met in three ways. First, we have a position to maintain; second, we have a service to render; and third, we have a hope to cherish.

I.

WE HAVE A POSITION TO MAINTAIN

The apostle approaches a statement of that position by saying: "Evil men and seducers shall wax worse and worse, deceiving and being deceived"—thus answering authoritatively and in a single sentence the perennial question, "Is the world growing better or worse?" and he then adds:

> "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them;
>
> "And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."

This is the position that we are to maintain as Christian ministers and leaders and it is essentially one of **character.** Paul is not here emphasizing doctrine, important as that always is as the basis of character, but he is emphasizing **life** which grows out of doctrine. Timothy needs to be made "wise unto salvation." Of course, Timothy was saved in the primary or elementary sense of conversion and regeneration. But if he were to withstand and overcome the moral and spiritual undertow of the perilous times described, he required some-

thing deeper and yet deeper than mere salvation. He needed the practical knowledge and experience of that salvation as exhibited in holy living, that he might thus both save himself and them that heard him.

And there was only one way in which this could be accomplished in Timothy and through him, and that was as he continued in the things he had heard and been assured of, the things of the Holy Scriptures.

But note especially, that the Holy Scriptures referred to are the Old Testament and not the New. That major part of the Bible which ignorant and foolish men still calling themselves ministers of Christ, are ignoring, if not altogether rejecting in our day.

To be sure, Paul qualifies his statement by saying, "the Holy Scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus." That faith in Him is indispensable for the right use of the Old Testament, the only torch by which it can be seen and read aright. But nevertheless, it is the Old Testament of which Paul speaks and which, thus illumined by faith in Jesus Christ, becomes in its turn, the interpreter of the New Testament.

Nor let us overlook that Paul is speaking of the traditional view of the Old Testament, the nursery view, to borrow the sneer of the modernist. It is the view which Timothy obtained at the feet of his mother and his grandmother, though we would not deny that Paul had in mind also his own later instruction to his son in the faith.

And Timothy is to "continue" in the things which he had thus learned and been assured of. He is to continue in them. That word "continue' is vivid and suggestive. Timothy is to hold these things not merely as opinions or a thin thread of sentiment in his mind, but to grasp them, or better yet, to let them grasp him as a living force. The Greek **meno** in this case, is used by Christ when He speaks of the Father as dwelling in Him and of Himself as dwelling in the Father, and in other Scriptures, it is used in the same way. Timothy is to dwell in the things of Scripture, if he would be wise unto salvation, and so must we. We must find our home in them, and as Bishop Moule says, "Be always at home." In other words, the truths concerning God and Christ, sin, salvation, repentance, faith, holiness, and "that blessed hope" of Christ's return, are to be always around us, our inner circle, our atmosphere, nearer than anything else, fusing us with them into one reality.

The imperative for this is very plain when we consider the kind of salvation, the kind of Christian character needed for these perilous times. For like Timothy, you and I as ministers of Christ, as pastors of the flock, need salvation from the things that mark these times, the

love of self, the love of money. We need salvation from boastfulness and pride, from unthankfulness and false accusation, from incontinency and high-mindedness, from the love of pleasure more than the love of God, and above all from that form of godliness which denies the power thereof. It is only thus that standing firm upon the Rock, and strong in Christ we can stretch out

———" a loving hand
To wrestlers with the troubled sea."

II.

WE HAVE A SERVICE TO RENDER

Paul concludes his reference to the Holy Scripture as the source and nourisher of Christian character by reminding Timothy that because it is inspired of God—God-breathed—therefore it is thus profitable for the quadruple use of teaching, convicting, correcting and training in righteousness in order that the man of God—not, I repeat, the man of the world—but the man of God, "may be complete, completely furnished unto all good works." And the good work which stands out first and above all else for a minister of Christ, especially in these perilous times is outlined by the apostle when he says:

> "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;
>
> "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine.
>
> "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;
>
> "And they shall turn away their ears from the truth, and shall be turned unto fables."

I presume it will not be questioned that when Paul mentions the "Word" here he means the Holy Scripture of which he has just been speaking—"the divine vehicle of supernatural results in human souls." The only Word that has authority and power—the authority to demand attention and the power to accomplish what it says.

"Not my opinions may I speak,
If so, my witness will be weak;
Not what in human books I find,
Or the conclusions of men's mind:
But what my God has deigned to give—

The teaching whereby we may live:
The Book of Heaven—the Sacred Page—
The Rock of Faith in every age!
That only must my message be,
If I shall bless humanity.
I am not left to seek, forsooth!
In learning's page to find the Truth:
But **here** it is, beneath my hand,
The Word, which shall forever stand:
Unalterable, enduring, sure,
Flows the Divine Fount, fresh and pure."

—William Olney.

Now note three things about the preaching of the Word. First, the **diligence** with which it should be done—"instant in season, out of season," whether men hear or whether they will forbear (Ezek. 2:5). As Chrysostom once said, "the fountains though none may draw from them, still flow on." The minister has other duties but preaching is his supreme duty. He should fulfill it regardless of his own convenience. There may be an inopportune time to preach it so far as hearers are concerned, because there is such a thing as giving "that which is holy unto the dogs" (Matt. 7:6). But so far as the minister himself is concerned, if he always waits **his** fitting time he will prove an unprofitable servant.

Second, the **labor and patient energy** to be put into it—"reprove, rebuke, exhort." Set the wrong right, locate blame where it belongs, plead with the will and the heart, but all with longsuffering and doctrine in order to instruct and to edify.

Third, the **courage it requires**, "for the time will come when they will not endure the sound doctrine," they will not sustain or be willing to hearken to it.

And who are "they"? The people of the world? No, the apostle is not thinking of them, but the people of the professing church, Christians with a name to live though dead, men and women occupying the pews and paying the rent thereof, serving on official boards, teaching in the Sunday school, active in various church societies. They will not only turn away from the truth, but will turn toward myths and fables. "Having itching ears they will heap to themselves teachers after their own lusts"—teachers not God-made but man-made, who will teach them not what they need to know, but what they want to know.

A sternly candid argument that, for diligence and energy, and for courage and long-suffering!

The minister sees his congregation dwindling, and the cause of it is not the movies, or the ball games, or the golf course, but the religious teacher, the uncommissioned preacher with his persuasive speech and empty philosophy. He is telling the people something newer than the gospel message, something more alluring to curiosity, and more agreeable to the natural heart. He is substituting social betterment for the salvation of the individual; the ascent of man for the fall; the primordial cell and resident forces for the divine fiat; an ideal Jesus for the Christ, the Son of the living God. He says nothing about sin; He changes the meaning of the Cross; he ridicules the idea of hell, and the God of whom he speaks is neither an almighty Judge nor a loving Father, but merely "a Comrade in the struggle of the race."

This man draws the people; his salary is large; his name and his picture are frequently found in the press; the pages of the popular magazine are open to him, and he is quoted in the clubs and on the street. Only a strong minister, whether young or old, or middle-aged, can resist the powerful temptation to follow in the steps of such a human idol. And the minister to successfully resist the temptation must be strong not in natural character, but supernatural life and power. He must be "wise unto salvation" in the way which Paul outlines, or his feet will surely slip.

Therefore, let him and let us all remember the solemn warning of the great apostle who is looking death in the face as he pens these words. He is standing on the threshold of eternity, and seeks to impress Timothy with the greatness of his responsibility by the thought of the second coming of Christ and the setting up of His kingdom, and the judgment and adjudication of rewards that accompany that great day. "I adjure thee before God and Jesus Christ who is about to judge the living and the dead; I adjure thee by his appearing and his kingdom," is the way Conybeare and Howson put it, **"preach the Word."**

This brings us to Paul's concluding thought, for thank God,

III

WE HAVE A HOPE TO CHERISH

If it were not so we were of all men most miserable.

The late A. J. Gordon, of Boston, was wont to say that no subject seems to be so little understood as that of divine rewards. The Romanist has exalted merit to the exclusion of grace, but the Protestant is in danger of exalting grace to the exclusion of merit.

Of course, as sinners standing before the mercy-seat, "there is no difference for all have sinned and come short of the glory of God"

(Rom. 3:23). But as saints standing before Christ's judgment seat, there **will** be a difference, because the believer is there to "receive the the things done in his body according to that he hath done, whether it be good or bad" (II Cor. 5:10). Rewards therefore have a very important place in the scheme of redemption. As Gordon said, "It is not necessary in order to magnify the grace of God, that, having reduced all men to the same level of unworthiness, we should fix them forever."

> Hence we hear Paul say to Timothy:
>
> "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.
>
> "For I am now ready to be offered, and the time of my departure is at hand.
>
> "I have fought the good fight, I have finished the course, I have kept the faith:
>
> "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

I am impressed by Jamieson, Faussett and Brown's interpretation of that "crown of righteousness." It consists in righteousness itself, they say. Righteousness will be its own reward, namely, eternal righteousness. What blessedness indeed! As the angel said to John in the Apocalypse, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still."

But notice the individuality in this reward. "Henceforth there is laid up for **me**" * * * "the Lord, the righteous judge shall give to **me**." Humanity is never a conglutinous mass in God's sight, but a multitude of individuals whom no man can number. Like the stars, "He calleth them all by name by the greatness of His might; for that He is strong in power not one is lacking" (Isa. 40:26). Thou art as dear to Him, my brother, if thou hast come to Him in Christ, as though there were not another being in the universe but Him and thee! "I am my beloved's, and my beloved is mine" (Song of Sol. 6:3).

May I again draw on Bishop Moule, who reminds us of the story of Wenceslaus, a Bohemian nobleman, who early in the 17th century was brought to execution for his faith. Before he laid down his head for the sword, the Jesuit ecclesiastics made a last effort to bring him back to obedience. But he put the intruders aside, and raising his eyes, he said: "I have finished my course; henceforth there is laid up for me a crown of righteousness."

"Ah," responded the Fathers, "those words were true for the apostle, not for thee."

"Nay," he replied, "you forget what follows: 'Not to me only, but unto all them also that love His appearing'."

It is that appearing, my dear brethren, which brings with it the **summun bonum** of all our love of Christ and joy in Him, for then "we shall be like Him for we shall see Him as He is" (I John 3:2).

And that day may not be so long in coming as some suppose. Indeed, it may be very near. As Horatius Bonar sang,

> "I know not what of time remains
> To run its course in this low sphere,
> Or what awaits of calm or storm,
> Of joy or grief, or hope or fear.
> I only know that He is near,
> And that His voice I soon shall hear."

There is an incident in the life of Cyrus Hamlin of which I often think and often speak, as strengthening to faith in God's promises and quickening to hope concerning that great day.

He was a young apprentice in Portland, Me., where he was converted to Christ under the gospel preaching of the saintly Edward Payson. One morning before going to his shop he read in Proverbs these words: "Seest thou a man diligent in his business, he shall stand before kings" (22:29).

"Pshaw," said young Hamlin, "that never can be true of me anyway, for we don't have kings in this country." And he closed the book and went out.

Years passed. He had changed his plan of life, had gone to college, then to the theological seminary, and then applied and had been accepted as a missionary by the American Board of Congregational Foreign Missions and sent to Turkey.

It was the period of the Crimean War, and Hamlin, a great administrator as well as a great missionary, had made himself very valuable to the Turkish cause. So valuable that it became desirable for the Sultan to consult him, who one day asked him to visit him in his palace.

While waiting in an ante-room, the curtains were drawn aside, and suddenly Cyrus Hamlin, the boy apprentice, found himself facing his august majesty! In that same moment, like a flash of lightning, the Holy Spirit brought to his remembrance those words of Holy Writ,

forgotten for nearly twenty years, "Seest thou a man diligent in his business, he shall stand before kings."

What was twenty years to Cyrus Hamlin on that day! And what will a lifetime be to you or me, when we awake in Christ's likeness, and find it even as He said, that these bodies of our humiliation have been changed "like unto His glorious body, according to the working whereby he is able even to subdue all things unto himself" (Phil. 3:21).

Keeping Appointments with God

BY REV. WILLIAM B. HOGG, D.D.
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"And it shall be that thou shalt drink of the brook; and I have commanded the ravens to feed thee there." I Kings 17:4.

Conditions in Samaria appeared all but hopeless. The country was corrupt politically, rotten morally, and depraved religiously. The man who should have been God's anointed king and inspired leader had sunken into the depths of paganism and had apparently forgotten God. He had married Jezebel, the daughter of Ethbaal, king of the Zidonians. God portrays this man, Ahab, and his wife,—Jezebel, in these words, "There was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel, his wife stirred up." I Kings 21:25. Jezebel truly was a dynamic and thoroughly wicked woman. She had 850 preachers, the prophets of Baal and priests of the Grove, and all of them could not keep her straight! When a country is decayed in its social, political, and religious leadership, it will not be long before the whole national structure is in ruins.

God needed a man—a clear brained man with spiritual vision and with a backbone like a railroad iron. So Radio Station H-E-A-V-E-N was broadcasting this challenge, GOD NEEDS A MAN. The book of Job begins with the startling announcement that there was "a man in the land." It makes no difference whether his name is Job, or Brown, or Smith. The fact of the matter is that he is a real man. So God was calling for a man in the crisis of a nation.

Back in the mountains of Thisbe, there was a shepherd alone in the mountain fastnesses listening in for Heaven's broadcast. He heard God's call for a man who would fearlessly and honestly deliver Heaven's message to a nation.

Down those mountain slopes came this rugged man of the hills, Elijah, like a West Texas cyclone. We usually raise grain in the valleys, but God often raises men in the hills. This lean, lanky, rugged, mountain prophet was on a diet—eating all he could get, and his clothing was a camel's hair robe and a linen girdle, but in his bosom there burned the fires of a Heavenly kindled passion to deliver a timely message to a backslidden and corrupt nation. This prophet of fire went straight to the king's palace. It is so easy to condemn the rabble, but

it takes a God-inspired and Heavenly-equipped man who will dare to stand alone at a king's palace and deliver a telegram from Heaven.

We are startled to find what looks like egotism in Elijah, when he thunders—"There shall not be dew nor rain these years, but according to **my** word." This isn't egotism. It is the consciousness of a power born of a Divine partnership. God is looking still for men who will dare to become co-laborers with Him and share the ministry of Divine power. The lightning may play harmlessly however vividly over the bosom of a storm cloud, but the real charge is delivered in the thunderbolt. Just so, God is looking for thunderbolt men who are willing if necessary to be burned out in the passage of the current and the delivery of the message.

There is always a backwash from the deliverance of God's ultimatum. The servants of Satan mobilize immediately for a counter-attack. In this case all the power of hell seemed to move through Jezebel as she uttered a vow for the gods that she knew to take her life if she didn't destroy this prophet of God. At such a time, God's man needs shielding and protection. Yea, he needs a hiding place! The text announces God's provision for a hiding place and sustenance during this storm period of persecution led by Jezebel and the false priests.

"Turn thee eastward and hide thyself by the brook Cherith,—I have commanded the ravens to feed thee there." God never orders a man along a path of duty without first providing a hiding place. Oh, how we need a place to hide from the cruel darts of enemies! When we have failed and find no comfort from human sources. How we need a place to be alone with God and hear the words of Divine comfort! When sorrow hangs its crepe upon your door, how you will need a hiding place where God can speak to your aching heart! When all your dreams like withered flowers hang their pretty heads and fade and die, and only dried and shattered petals lie all around, how we do need a hiding place!

God announced explicitly the hiding place. It was by the brook Cherith and the promise was "I have commanded the ravens to feed thee **there.**" How tragic it would have been had Elijah done like so many of us have done, decided that at some other brook he would find a more pleasant hiding place. Had Elijah used his own volition and chosen some other place to hide from the wrath of Jezebel and the fury of her priests, his bones would have been found along with other famine victims in the sands of Samaria. But the Record says, "He did according unto the word of the Lord." That accounts for his miraculous restoration and daily sustenance when the whole nation was stricken with a sore famine. There was only one spot in all the

world where God would have fed Elijah—that was at the hiding place at Cherith brook. When God wrote out the orders for Elijah to proceed to Cherith, he delivered carbon copies to the ravens. Had Elijah not gone, doubtless they would have kept on delivering the food divinely sent to the appointed place.

Many economists delight to figure out the waste of automobile accidents, the waste caused by sickness of employees, etc., but no one has dared to figure out the waste to God's children and to Heavenly love because of blessings that were sent to the appointed place only to find that the one for whom they were sent had chosen another path. How men have suffered and starved because they failed to keep their appointment with God. Men who like Elijah have startled the world with their tremendous spiritual power can be explained in no better way than the mere fact that they kept their appointments with God. Your blessings are waiting today at the place of obedience.

It took great faith for Elijah to sit by the drying brook and to be dependent upon ravens for a day-by-day supply. How hard it is for the natural human heart to be willing to wait for a day-by-day unfolding of God's supply program and life plan. It must have been a trying time for Elijah when he saw the constantly diminishing water supply as day by day the dry sands showed more and more in the failing brook. Surely Satan tried to make him say, "Has God forgotten me? He sent me here and now the brook is failing." It is so easy for Satan to lead the mind in all sorts of pessimistic speculation at a time like that, but the fact that Elijah lived through the famine and stands out on the skyline of Old Testament history a mountain peak of grandeur and greatness, is proof of his faithful trust in God when brooks were failing and the whole world seemed to be against him. When we see the glow of health fading slowly from the cheeks of those we love; when loved ones disappoint us and tear out every hope that has bloomed in our heart for their success and happiness; when our efficiency is slowly failing and our reputation is ebbing away, it takes tremendous faith to stay by the brook, true to God, believing in His promise, and drink the last drop at God's appointed place.

Finally the crisis day came. Elijah went down to the brookside and as he scooped up the last bit of life giving water, surely he thought, "It does look like God could have kept this one little brook running when it's my absolute hope of life in the midst of a famine stricken land." But there arose in his heart the confidence that the God who brought him to this place wouldn't forsake him in the end. God had another plan for Elijah and was not unmindful of the conditions at the Cherith brook. It may be in your case that God also is keeping you at a drying brook to get you ready for the next appointment.

Over at Zarephath, a widow and her son had felt the cold, cruel fingers of famine clutching about their hearts. She cried to God, "Oh, God, I'm just a widow with no food, and water failing, surely you have not forgotten me. Deliver me, oh God, and my sick boy. Take my life if necessary but spare my child." God heard the cry of the widow of Zarephath and that is why God never replenished the failing stream at Cherith. Elijah was needed at another place. "And the word of the Lord came unto him, saying, Arise, get thee to Zarephath—I have commanded a widow woman **there** to sustain thee." God answered both the prayer of Elijah and the prayer of the widow by the execution of a single order: He moved Elijah with his faith in God to Zarephath.

It is interesting to notice that as Elijah entered Zarephath, he saw a widow gathering sticks. He immediately verified his belief that this was the woman to whom God had sent him by asking her to make a great sacrifice. Water was as precious as gold, and Elijah asked her for a vessel full. He evidently introduced himself as the servant of God for she turned immediately to bring the water. Then Elijah raised his request by asking her to bring bread when it was worth its weight in diamonds. She evidently turned back and said, "Man of God, I have a little child that is starving to death and these sticks have been gathered to prepare the last bit of bread for my child and me that we may eat it and die. This is the last. Could you ask me to give all that I have?" Elijah immediately delivered God's message, "Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son. For thus saith the Lord God of Israel, the barrel of meal shall not waste, neither shall the cruse of oil fail until the day that the Lord sendeth rain upon the earth." It is awfully hard without a God-given faith to make a full surrender to God particularly when it involves the love and happiness of your own home and the life of your children. But it was just here that the miracle entered the meal barrel. When that woman became willing to stake everything on God, the miracle entered the meal barrel. And the day that we sell out for God, there will be a miracle of blessing and supply come into our lives.

The woman made the first cake and gave it to Elijah. The first time I read that story, I felt like saying, "Elijah, you're going to get all of us preachers in bad if you take this widow's last cake of bread. How will you ever explain it to the world?" But each time it seems I can hear Elijah whisper, "Get out of the way and watch God work." Elijah never ate that cake when she handed it to him. He simply lifted it up and dedicated it to God and then waited for the miracle to manifest itself. "Go back and get yourself a cake." I am sure she said, "I'm sorry, but that is the last. I scraped the bottom of the barrel to

get that." Elijah urged her to go and look again. There was another cake in the meal barrel. I am sure that she prepared that for her sick child, and still Elijah urged them to wait for a further manifestation of God's supplying power. The woman returned to find the miracle repeated. She had a cake for herself. I would love to have heard Elijah's prayer of blessing on those three cakes of meal.

And so the miracle continued as long as the famine lasted. But God never did trust her with a barrel of meal. He could trust her only with a cake at a time. Many of us want a great supply of blessings or spiritual power, but God dares not trust many of us with more than the actual need of the moment. It was so with the children of Israel. They received manna day by day. Few indeed are those highly privileged souls whom God can trust with a surplus of blessings. A few extra thousand dollars, a great reputation or an outstanding success develops the ego in us and soon causes us to be unfit to administer the blessing which God has entrusted to us.

God is waiting today at the place of appointment to supply the needs of your life and to meet you in sweet communion. The only way out is to come back down the path to where you took the wrong fork of the road and then go on the path of obedience to the trysting place with God. There you will find not only physical supplies but mental poise and spiritual victory.

For weeks I had not received any message from home. Constant movement of the troops had kept me from getting my mail. News reached me that the mail ship, Lorraine, had left New York loaded to the water's edge with mail for the expeditionary troops in France. Just at this time, I received orders to move up nearer the scene of activities. I went to a superior officer and asked him to extend my orders for ten days for extraordinary reasons. After hesitating a bit, he wrote the precious words on the back of my order EXTENDED TEN DAYS—EXTRAORDINARY REASONS. At the appointed time the ship loaded down with U. S. mail bags tied up at the docks at Bordeaux. Nothing looks prettier to a soldier away from home than a mail bag with a U. S. on it. I followed our mail truck up to our outfit headquarters, only to hear the mail orderly say, "Nothing for you, Chaplain. Please step out of the line." I walked away a few feet and my morale went down like a thermometer in sub-zero weather. Fears began to flash through my mind. Perhaps influenza had wiped out the whole family. Could it be possible that no one cared?

In due time, I showed up at the hospital to which I was ordered. The sights I saw in those bloody wards froze my blood. After a time I made my way to the commanding officer and presented my orders.

He thundered at me, "Where have you been? You are ten days overdue."

"Sir, I was waiting in Bordeaux for my mail, and you will see a notation on the back of my orders." He repeated, "Waited for your mail! Why your mail has been in everybody's way here at headquarters." He pointed to a table that was covered with mail for me. I found a fruit cake that some church had sent me, but the cake had been crushed to powder and we had to "dip it" like they dip snuff down South. I found a remittance from a wealthy friend. There was a tiny envelope addressed in the scrawl of one of my little children. She wrote me that she had no money to send on my birthday, but had picked nine little flowers out in the field, one for each year of her life to let me know that they loved me and prayed for me each night back at home. I found thirty letters from my wife and good news from the folks back home.

The old colonel snapped out, "Chaplain, you may as well learn it now. Your mail was sent here when you were ordered here—in the U. S. Army the blessings go where the orders read."

Tears filled my eyes as I replied, "Yes, and I have found after suffering that in the Kingdom of God the blessings always go where the orders read."

Pearls of Paradise

By HON. CLINTON N. HOWARD, D. D.
The "LITTLE GIANT" of Rochester, New York. Fearless Advocate of Prohibition and Reform. Chairman of the National United Committee for Law Enforcement

The text is from the second chapter of Paul's letter to the Philippians, beginning at the fifth verse: "Let this mind be in you which was also in Christ Jesus who being in the form of God thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled HIMSELF and became obedient unto death, even the death of the Cross.

"Wherefore God also hath highly exalted him, and set him at his own right hand in the heavenly places, far above all principalities and powers and might and dominion, and things present and thing to come; and given him a name that is above every name, that at the NAME of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord—to the glory of God."

It was my high privilege as Chairman of the World Peace Commission to attend the opening session of the Conference for Limitation of Armament called by President Harding at Washington during the early months of his administration. Among the high commissioners attending, representing one of the world powers was an interesting and extraordinary personality. In any group of distinguished men he would attract immediate attention, by his manner, his attire, his color, conduct and character. While every other head was uncovered this high commissioner kept his hat on. During the invocation of the President's pastor all stood save this one man. When the President of the United States was introduced to deliver his address of welcome, all stood with bared heads but this one high commissioner who represented more than 250 millions of people. He kept his head covered, following the custom of his race, his station, his religion and his nation.

This was the custom of the Orthodox Quakers in the days of our fathers. But HE was not a Quaker, for the Quaker's hat is black and this man's hat was snow white, the Quaker's hat had a wide brim, this man's hat had none. It was wound close around his head, and climbed

up to a great height, sitting like a pyramid upon his finely chiselled, dark skinned, dignified head.

Around his neck was a string of beads which he fingered with reverence, pushing them from right to left one by one, until he had made a complete circuit of his neck. He presented a weird and mystic sight until one understood the significance of his oriental adornment. He was the commissioner from India, a high caste Prince from that land of mystery, a Mohammedan nobleman.

There he sat in silence, pushing his beads one by one, at times moving his lips inaudibly. He aroused my curiosity and I resolved to learn the significance of his oriental adornment.

After having been introduced by an official of the government I made bold to inquire, "What is the significance of that string of beads around your neck?" "String!" he said, "This is not a string. This is a cord, a golden cord that binds my soul to my Allah God." It had as I divined a religious significance. "And the beads?" I inquired. "Beads," he replied, pushing them close to disclose their character and color, "these are not beads, they are gems of glory, they are jewels, jewels of joy, they are pearls, pearls of Paradise!"

"This is my Rosary," he explained, "each one of these gems, jewels and pearls, ninety-nine of them in all upon this cord of gold represent the 99 beautiful names of my Allah, the God of the Koran, the holy book of my religion, and I was worshipping my Allah God, calling upon him by every one of the 99 beautiful names by which he is known in the book of my faith. And I challenge you," said he, "I challenge you as a Christian to match my Rosary. I have a better speaking acquaintance with my Allah God than you Christians have with your Lord Christ. I know my Allah by his full name, and I challenge you to match me, gem for gem, jewel for jewel, pearl for pearl."

And I could not. I could not accept the challenge of a man from a pagan land. I felt a sense of shame. I was brought up in a Christian home, in the nurture and admonition of the Lord, with a family altar, and the daily reading of the Bible, but here was a man, from a pagan land to which we send our missionaries to change its religion to our own, who had a better speaking acquaintance with his Allah God than I had with my Lord Christ, and who could call Him by every one of the beautiful names by which he is known in the book of his faith.

"My Rosary!" he said. I resolved to have a rosary of my own, seen by the eye of God, invisible though it might be to the eye of man. I began writing down one after the other all the names of our Lord I

could call to mind, but I could not approximate the Pearls of Paradise on the Rosary of my pagan friend. I consulted Cruden's Concordance to find there some fifty names of our Lord. But that did not satisfy me; it only gave me a choker, while my Modammedan friend had a string of pearls with 99 names. But I discovered that some of Cruden's names were not on my list and some of my names were not on Cruden's list, and concluded that neither one had them all.

Where should I find them? In what book? Only ONE, the Book of Books. "Search the Scripture," said our Lord, "they are they that testify of me." "Seek and ye shall find." "Whatsoever he saith unto you, do it." So I searched the Scriptures, and as I searched, I wrote down each name in consecutive order, from the first name found in the first book, and the first chapter and the first verse, to the last name found in the last book, the last chapter and the last page, and the last verse, and I made some startling, enlightening and comforting discoveries, and bowed my knee at the NAMES of Jesus.

His first name in the New Testament was brought from Heaven to earth by the angel Gabriel to the humble home of the virgin Mother before his birth, as told in the Gospel according to Luke, in what William E. Gladstone called "The most beautiful book that was ever written." When asked by Queen Victoria what he regarded as the most beautiful story in the most beautiful book, he replied, "The story of the Birth of our Lord as told by Doctor Luke."

Not by Matthew, Mark or John, but by Doctor Luke who was not to be deceived by the story of a Virgin-born child unless it was divinely authenticated. That story Gladstone called "the literary gem of the ages."

We engage in no controversy: we preach the Word. "In the sixth month the angel Gabriel was SENT from God into a city named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David, and the virgin's name was Mary. And the angel came in and said unto her, "Hail thou art highly favored, the Lord is with thee! Blessed art thou among women. . . . Fear not for thou hast found favor with God, and behold, thou shalt bring forth a son, and thou shalt call his name JESUS." And my Rosary began. I had the Pearl of Greatest Price at the beginning of the string.

"And he shall be great, and he shall be called, The Son of the Highest," and I had my second pearl. "And the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end."

And Mary said, "How shall these things be, seeing I know not a man?" And the angel answered and said, "The Holy Ghost shall come

upon thee, and the power of the highest shall overshadow thee; therefore also that holy thing that shall be born of thee shall be called the Son of God." And I had the third pearl for my Rosary, brought by the heavenly messenger "sent from God": Jesus—Son of the Highest—Son of God. I found them in the first chapter of the Gospel according to Luke.

"And Mary said, 'Behold the handmaid of the Lord; be it unto me according to thy word'." "Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, 'Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with Us," and I had my fourth pearl—Emmanuel.

And I read on to find in the second chapter of the Gospel according to St. Luke three more heaven born names sent from God, given by the angel of the Lord to the shepherds, as they watched their flock that first Christmas night. "And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were sore afraid. And the angel said unto them, 'Fear not; for, behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour," and I had five, "a Saviour which is Christ," and I had six ,"the Lord," and I had seven.

John in the Revelation saw "seven golden candlesticks, one like unto the Son of Man with seven stars in his hand, with seven lamps before the throne, with seven seals upon the book, with the Lamb slain in the midst of the throne, having seven horns and seven eyes, which are the seven spirits of God," and here we find the first seven names of our Lord brought from heaven by two angels before the star of the East led the wise men to the place of his birth.

The humanity, the divinity and the deity of our Lord, is confirmed from Heaven by this mystical number of seven. Every claim made by our Lord for himself, by the prophets who foretold him, by his disciples and apostles who followed him, by the Evangelists who wrote of him, is confirmed by two heavenly witnesses **in those seven names** given him from Heaven. In the Old Testament, Christ the Son is called by the sevenfold names of the Covenant. He is called: "The Lord our Righteousness," "the Lord our Helper," "the Lord our Banner," "the Lord our Keeper," "the Lord our Healer," "The Lord our Shepherd," "the Lord our Peace." Seven! In the New Testament, God the Father is called by the sevenfold names of grace: "The God of Love," "the God of all Grace," "the God of Comfort," "the God of Consolation," "the God of Patience," "the God of Peace." Seven!

In a controversy with the Jews, as recorded in the 22nd chapter of St. Matthew, Jesus turned on them with a question that goes to the very heart of our holy religion, fundamental to the Christian faith, on which the church as a divine institution must stand or fall.

Now when the Pharisees were gathered together, Jesus asked them saying, "What think ye of Christ; whose son is he?" Here is the answer sent from God out of Heaven. . . . Jesus, Son of the Highest, Son of God, Emmanuel, Savior, Christ, Lord. Seven names sent from heaven before He was given a name on earth after His birth.

And the first name on earth is found to be the seventh word of the first book, the first chapter, the first verse and the first line of the New Testament—"The book of the generation of Jesus." Seven. Not in Mark in whose name there are four letters; not in Luke or John in whose names there are likewise four letters; but in Matthew, in whose name there is the key number of the Bible M-A-T-T-H-E-W. . . . Seven.

And I read on to the last book, the last chapter and the last page to find that the last name of our Lord in the New Testament revelation ended with SEVEN. He fulfilled his mission, he finished his work, he purchased our redemption, was crucified, buried, resurrected and "sat down on the right hand of the Majesty of God the Father Almighty," and back home on his throne he gave to John in the Revelation his last name recorded in the last book and in the last chapter—"I am Alpha (1), and Omega (2), the Beginning (3), and the End (4), the first (5), and the Last (6), . . . I Jesus (7)." Seven!

It was Jesus first and Jesus last, so when I brought my completed Rosary together I had Jesus at BOTH ends! Seven hundred times in the New Testament He is called Jesus—another seven. Jesus before He came; Jesus His cradle name; Jesus His glorified name, Jesus, blessed Jesus!

And between His cradle and His glorified name, I found a whole galaxy of gems, a casket of jewels, a heavenly SON burst of pearls, giving me an invisible rosary longer than that worn by my Mohammedan friend. Gems of glory; jewels of joy; pearls of paradise; dazzling in brilliance, transcendent in beauty, revealing the majesty and the divine personality of the Son of God from glory unto glory. And not one of those names given Him by His mother Mary. Not one of them given Him by Joseph, the foster father of Jesus. He was named by His father-God. He was named by the prophets and the angels before He came, and by those who knew Him, those who followed Him, those who believed on Him, those who worshipped Him while on earth, and by heavenly messengers, and voices from the throne, after He had returned to His heavenly home.

Named, as we read in the gospel of John, "When they saw his glory and learned of him." And I wrote them all down; and discovered that the first name given Him on earth after His birth was a confirmation of the seven names given Him from heaven before His birth, as told in the second chapter of the Gospel according to St. Matthew.

"And when they (the wise men) were departed, behold the angel of the Lord appeareth unto Joseph in a dream, saying Arise and take the young child and his mother, and flee unto Egypt, and be thou there until I bring thee word; for Herod will seek the young child to destroy him. And he arose and took the young child and his mother by night, and departed unto Egypt. . . . And when Herod was dead, behold the angel of the Lord appeared unto Joseph in Egypt and said, "Arise and take the young child and his mother and go into the land of Israel, for they are dead which sought the young child's life. And he arose and took the young child and his mother (always his mother, never his father . . . the man is always called Joseph, 'who was, as was supposed,' says Dr. Luke, 'the father of Jesus.' Mary, after his birth, is always called his mother. It was the seed of the woman that was to bruise the serpents head, not of the man). He arose and took the young child and his mother and came into the land of Israel, that it might be fulfilled which was spoken of the Lord by the prophet saying, "Out of Egypt have I called MY SON." Not the young child, not the babe of Bethlehem, not the boy Jesus of Nazareth. He that hath ears to hear let him hear—"Out of Egypt have I called MY SON."

Jesus was His first name given before His birth. My Son was the first name given before His birth. My Son was the first name given Him on earth after His birth. Jesus—My Son! "What think ye of Christ? Whose son is he?" "My Son."

"And he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken of the Lord by the mouth of the prophet, he shall be called a Nazarene," and I had my ninth pearl. And I read on, "Then cometh Jesus from Galilee to Jordan unto John to be baptized of Him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now, for thus it becometh us to fulfill all righteousness. Then he suffered him."

"And Jesus, when he was baptized, went up straightway out of the water, and lo, the heavens were open unto him and he saw the spirit of God descending like a dove, and lo, a voice from heaven saying, This is my beloved Son, in whom I am well pleased." And I had my tenth pearl. "The next day John stood with two of his disciples and looking upon Jesus as he walked, he said: Behold the Lamb of God."

And I had eleven! And I read on: "One of the two, which heard John and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ. And I had my twelfth pearl!

I have given to you consecutively and in the order of their occurrence the first twelve names of our Lord found in the New Testament revelation: Jesus, Son of the Highest, Son of God, Emmanuel, Saviour, Christ, Lord, My Son, the Nazarene, My well beloved Son, the Lamb of God, Messiah. Twelve!

"Philip findeth Nathaniel and saith, We have found him of whom Moses and the prophets wrote, Jesus of Nazareth." Thirteen. Shall I go on? Would God, as the little Hebrew damsel said to Naaman the Syrian, would God time would permit me to give the time, the place, the circumstance, the verse, and quote each passage of Scripture in which that pearl of Paradise is found, that I might complete your Rosary, every gem, jewel and pearl, "that ye might believe that Jesus is the Christ, the son of God, and that believing ye might have life through his name." That ye might behold his glory, "The glory as of the only begotten of the Father, full of grace and truth."

Every pearl has its own setting—would God that I could set them all. As He telleth the number of the stars and calleth them by their names, I give you in character and constellations and kind the names of the Bright and Morning Star, the Son of Righteousness, your Rosary. He is called Jesus, the Young Child, Thy Holy Child, the Nazarene, Jesus of Nazareth.

He is called Jesus Christ, Christ Jesus, Lord and Christ, the Lord's Christ, the Christ of God, Lord Jesus Christ, Lord of Sabaoth, which is the Lord of Hosts of the Old Testament, Lord of the Sabbath, Lord of Heaven and Earth, Jesus Christ our Lord, Our Lord and Saviour Jesus Christ.

He is called Jesus Christ the Righteous, Saviour, Emmanuel, Teacher, Rabonni, Master, Governor, Law Giver, Forerunner, Redeemer, Messiah, Shiloh, Deliverer, Mediator, Intercessor, Messiah and Prince, a Prince and a Saviour, Mighty to Save.

Our Mohammedan friend had 99—but we are not through. He is called the Surety of a Better Testament, the Just One, the Holy One, the Holy and the Just, the Holy and Righteous One, the Holy One of God, the Faithful and True Witness, a Witness to the People, a Leader and Commander of the People, the Consolation of Israel, the Lion of the Tribe of Judah.

He is called the First Fruits, the First Begotten, the Elect of God,

a Branch of Righteousness, the Second Adam, the Last Adam, King of Zion, the King of the Jews, the King of Israel, the King of Saints, the Prince of the Kings of the Earth, the King Eternal, Immortal, Invisible, God Manifest in the Flesh.

He is called the Righteous Judge, the Judge of Israel, the Judge of all the Earth, the Desire of all the Nations, the Ensign of the People, the Captain of the Lord's Host, a Banner Upon the High Mountain.

He is called the Messenger of the Covenant, a Minister of the Sanctuary, the Author and Finisher of Our Faith, Our Advocate, our Advocate with the Father, Our Peace, Our Ransom, Our Passover, Our Great High Priest, a High Priest Forever after the order of Melchisedeck, King of Righteousness, King of Salem, King of Peace!

But our Mohemmedan friend had 99. We have 85, but we are not through. He is called The Man Christ Jesus, A Man Approved of God, Our Elder Brother, the First Born Among Many Brethren, A Friend that sticketh closer than a brother. He is called The Master, Your Master, Your Lord and Master, Good Master.

He is called the Horn of Salvation, the Captain of our Salvation, The Brightness of the Father's Glory, the Glory as of the Only Begotten, the Image of the Invisible God, the Express Image of His Person, the Fullness of the Godhead Bodily, the Bridegroom, the Beginning of the Creation of God.

He is called the Way, the Truth, the Life, the Tree of Life, the Light of Life, the Word of Life, the Bread of Life, the Prince of Life, Life Eternal.

He is called the Water of Life, the Living Water, the Living Bread, the Bread which came down from Heaven, the True Bread from Heaven, the Hidden Manna.

He is called the Door, the Door of the Sheep, the Chief Shepherd, the Good Shepherd, that Great Shepherd of the Sheep, the Shepherd and Bishop of your Souls, A Lamb Without Spot or Blemish, A Lamb Slain before the Foundation of the World.

He is called the Vine, the True Vine, the Root of Jesse, the Root and Off-spring of David. He is called the Prophet of Nazareth, a Prophet Mighty in Word and Deed, the Prophet of the Highest.

He is called the Day Star, the Day Spring from on High, Heir of All Things. He is called A Tried Stone, A Living Stone, An Elect Stone, the Corner Stone, the Chief Cornerstone, A Sure Foundation, A Stone Chosen of God and Precious. He is called That Rock, That Spiritual Rock, The Rock of Ages. He is called Faithful and True, the Apostle and High Priest of Our Profession. He is called, I AM, "Before Abraham was, I Am."

He is called the Man of Sorrows, A Friend of Sinners, the Gift of God, the Unspeakable Gift, God Blessed Forever. He is called The Light of the World, A Quickening Spirit, The First Fruits of them that Sleep, The First Begotten of the Dead, the Resurrection and the Life. . . . 158!

He is called the Head of the Corner, He is called the Head of the Church, the Head of Every Man, the True Light which lighteth every man which cometh into the world. He is called the Rose of Sharon, The Lily of the Valley, the One Altogether Lovely, the Fairest Among ten thousand, The Bright and the Morning Star.

He is called the Power of God, the Wisdom of God, the Gift of God, The Word of God, The Image of God, The Lamb of God which taketh away the sins of the world, God's Elect.

He is called the First and the Last, the Beginning and the End, Alpha and Omega, Ancient of Days, King of Kings and Lord of Lords, Blessed and Only Potentate, God with Us, God Our Saviour, The Only Wise God Our Saviour, The Lord which Is, Which Was, Which is to Come. He is called the Almighty, the Son of Mary, the Son of Man, the Son of David, the Son of Abraham, the Son of the Blessed, the Son of Righteousness, the Son of the Highest, My Son, the Son of God, the Son of the Living God, God's Dear Son, the Son of His Love, the Only Begotten Son of God, and This is my Beloved Son in Whom I am Well Pleased!

One hundred and ninety-five names, and I am not done! I have saved the crowning name until last, without which my Rosary would be incomplete. The most promising, prophetic and exalted name by which our Lord is called, is that great name given him by the prophet Isaiah seven hundred years before He came, and the first name given to our Lord in the Bible, in the pearl of all the prophecies, and the world's one hope for a better tomorrow.

"And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and exalted above the hills, and all nations SHALL flow into it. And they shall beat their swords into plow-shares and their spears into pruning hooks; nation SHALL not lift up sword against nation, neither SHALL they LEARN war any more. . . . All the armor of the armed warrior in the conflict and all the garments rolled in blood shall be for burning and for fuel of fire. . . . For the earth shall be full of the knowledge of the Lord as the waters cover the sea. And he shall judge among the nations, and my people shall dwell in peaceable habitations, and in secure dwellings, and in quiet resting places. . . . YE shall go out with joy and be led forth with peace, the mountains and the hills

shall break forth before you into singing, and all the trees of the wood shall clap their hands. And they shall sit every man under his own vine and under his own fig tree, and nothing shall hurt or make afraid in all God's holy mountain. . . ." And here is the reason!

"For unto us a child is born, and unto us a son is given, and the government shall be upon his shoulder, and his NAME shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, and The Prince of Peace! Two hundred names, and I have 100 and one more gems, jewels and pearls than my Mohammedan friend had on his cord of gold.

Pearls of Paradise, Pearls of Pardon, Pearls of Promise, Pearls of Prophecy, Pearls of Peace—proclaiming the pre-existent, eternal, and never changing Christ—"The same yesterday, today and forever. . . . Which was, which is, and which is to come."

I wrote them down as my train carried me on the long journey from Washington to Miami where I spoke on the succeeding Sabbath at a great meeting in the White Temple at which William Jennings Bryan presided, where for the first time I wore my invisible rosary, and used my gems and jewels and pearls to glorify the Son of God.

The South is orthodox, the South has not departed "from the faith once for all delivered to the saints." The South believes that "All Scripture is given by inspiration and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." As I climbed the heights of glory in exaltation of our Lord, the presiding officer, the man of God seated on the platform, was visibly affected. He made no effort to display or conceal it, but the audience observed it. At the close Mr. Bryan arose and said, "I never saw the King in all His beauty until now." The next day he wrote me a letter in his own hand, in which he said, "I wish you would have printed the address you gave yesterday, especially that part in which you gave the titles and names given to our Lord in the Bible. It is the most valuable contribution to orthodox Christianity and the deity of Jesus that I have ever heard, or read, and confirms beyond dispute the claims of our divine Lord."

So it does. "For unto which of the angels said he at any time, Thou art my son, this day have I begotten thee?" And again, "I will be to him a father and he shall be to me a son," as quoted by the Apostle Paul from the Second Psalm.

My Son! Higher than the kings of the earth—My Son! Higher than the angels in heaven—My Son! And this testimony of the Father was confirmed by the Son when he began to be about 12 years of

age, and said to Joseph and His mother when they found Him in the Temple at Jerusalem, "How is it that ye sought me? Wist ye not that I must be about My Father's business?"

When the young man whose eyes the Lord had opened had been cast out of the Temple by the enraged Pharisees, Jesus sought him and said, "Doest thou believe on the Son of God?" He answered, "Who is he, Lord that I might believe on him." And Jesus replied, "Thou hast both seen him and it is he that talketh with thee." The Son of God.

When the woman of Samaria at the well of Jacob said, "I know that Messias, which is called Christ, cometh; when he is come he will tell us all things," Jesus saith unto her, "I that speak unto thee am he."

When the rich young ruler came running to Jesus and asked Him, "Good Master, what good thing shall I do that I may inherit eternal life?" Jesus saith unto him, "Why callest thou ME good? There is none good but one, that is God." He could have meant but one thing; either that HE was not good, or that he WAS God. "I and my Father are one," He said. "He that hath seen me hath seen the Father."

At His trial the High Priest said, "I adjure thee by the living God that thou tell us whether thou be the Christ the Son of God?" Knowing full well the penalty of His confession, that He would be accused of blasphemy, and nailed to the Cross, He replied, "I AM, henceforth ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." And the High Priest rent his clothes, and cried, "He hath spoken blasphemy." So he had, if he were NOT the Son of God.

After His resurrection when He led them out to Olivet, He said, "All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost." He included Himself in the Holy Trinity!

"Great is the mystery of godliness; God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." And finally, when back on the throne in His heavenly home, John the Revelator heard the angels round about the throne and the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice, 'Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory and blessing, . . . unto him that sitteth upon the throne, and unto the Lamb forever!"

"Wherefore God also hath highly exalted him, and set him at his

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own right hand in the heavenly places, far above all principalities and powers, and might and dominion, and things present and things to come; and given him a name that is above every name, of things in heaven, and things in earth, and things under the earth, that at THE NAME of Jesus every knee should bow, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father."

Are we not now ready to make the great confession of Simon Peter as found in the Gospel according to St. Matthew in the 16th chapter, the 13th verse: "Now when Jesus was come into the coasts of Caesarea Philippi, he asked his disciples, saying, 'Whom do men say that I the Son of man am?' And they say, 'Some say that thou art John, the Baptist; some, Elias, and others, Jeremias, or one of the prophets.' He saith unto them, 'But whom say ye that I am?' And Simon Peter answered and said, 'Thou art the Christ, the Son of the Living God."

"Whosoever therefore shall confess me before men, him will I also confess before my Father which is in heaven." "For if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God raised him from the dead, thou shalt be saved."

Presidential Possibilities of 1932

By HON. CLINTON N. HOWARD, D. D.

The text is found in Ezekiel 33:6:

"If the watchman on the wall see the sword come and blow not the trumpet that the people be warned, and the sword come and take away any soul from among the people, his blood will I require at the watchman's hand."

Napoleon said to his secretary, "Enter my room as few times during the night as possible. When the news is good, do not wake me; when the news is bad, wake me instantly, for then there is no time to be lost."

I am a herald of good tidings—when the news is good; when the news is bad, when the enemy threatens us with the return of the legalized liquor traffic, I am the watchman on the wall. For if the watchman on the wall see the saloon come, and blow not the trumpet that the people be warned, and the saloon come and take away any soul from among the people; his blood will I require at the watchman's hand. There is that possibility as the result of the next presidential election.

Chairman John J. Raskob, who holds a $750,000 mortgage against the Democratic party, has given as a reason for his investment his desire to rid the country "of the damnable affliction of prohibition." "His" party, therefore, may go wet in both platform and candidate. It may adopt a dry plank and nominate a wet candidate as it did in the last election. It may straddle both.

They might renominate "Al" who is his own platform. They could do worse. Smith is a likable, capable and popular candidate. He is stronger now than he was in 1928 because he is better known and better liked. The world likes a good loser. Smith was not soured by defeat.

Al Smith is in good fighting form. Instead of retiring into the wilderness to weep, the happy warrior of the wets went smiling through and built the highest, most costly and greatest office building in the world in less time than it takes Uncle Sam to build a third class post office. He has elements of strength, and character, which must appeal to all fair-minded and unprejudiced citizens.

But the Democratic party might just as well save itself the trouble and expense of holding a national convention if Smith is going to be

nominated. The Democratic party cannot win a presidential election without the support of the South and the South is dry and Protestant and will not vote for a candidate who is both Romanist and wet. The South may support a dry Catholic Democrat; it will not support a wet one. We need not go into the reasons, either to praise or blame, according to our own view. It just won't. One cannot intelligently discuss presidential possibilities without taking that fact into account. But neither a wet nor a dry will be defeated by the overwhelming vote that sent Smith to the mat to take the political count in the last election, no matter who the Republicans nominate against him.

If the Republican party wins the next presidential election it can say with the patriarch Job, "I have escaped with the skin of my teeth." This is not a good Republican year. There is not going to be such a one-sided conflict as there was in 1928. The party in power must carry the responsibility for the present industrial and financial depression whether justly or unjustly.

Jobless men who pound the sidewalks in a vain search for work, and women who see their children suffer from hunger, do not stop to reason. They want a change. Nothing can be worse; anything might be better. Farmers who are burning their corn for coal and feeding their wheat to the hogs are not to be caught with the cry of prosperity in 1932. The party that is out always holds the party that is in responsible for panics and plagues, and for every other calamity from deluge to drouth. The Republican party will be on the defensive on every issue to be raised in the next campaign, including both sides of the prohibition. It may as well face it.

With any other candidate than Smith the chances of the Democratic party at this moment look good. If the election were held tomorrow the Republican party could not carry the western states on its farm relief record with wheat selling at twenty-five cents a bushel, the lowest level it has ever touched; it could not carry the North on its tariff record, denounced by economists of both parties; it could not hold the eleven states of the South that gave it their support in 1928 on its enforcement record, denounced as too drastic by the wets and too negative by the drys.

It was on the issue of Prohibition that the South left the Democratic party for the first time since the Civil War, and it is not satisfied with the kind of enforcement it has had. It sees the great centers of population of this country dripping wet with rotten rum; they see raids without trials, trials without conviction; convictions without adequate penalties, and padlocks that leak rum like a gravel sieve.

Most places are not closed for a single hour. A "buy" by federal officers closes nothing; a raid in due course by federal officers, closes

nothing; a conviction and fine in federal court closes nothing; a padlock closes only the front door, while the bar runs merrily on like the brook forever. The people may be deaf and dumb to save their own skin, but they are not blind, and they are not fooled by official releases from Washington or by the speeches of professional dry advocates. The saloon is a constitutional corpse but its ghost lies like a moral paralysis upon the nation, and the Democratic South knows it, if you who wear Republican blinders, do not.

Those of the South see that this prohibition administration was sold a gold brick by the wine concentrates makers of California, financed by the Federal Farm Board which actually loaned 20 to 30 million dollars for the making of a concentrated wine juice, convertible within sixty days into an intoxicant containing twenty per cent alcohol, under a Constitutional Amendment that prohibits the manufacture, transportation and sale of any potable commodity containing more than one-half of one per cent. If the facts are as charged, and they are of official record, and have not been denied, the Government is engaged in the traffic in intoxicating liquors in violation of the Constitution of the United States.

The Republican party will not win the South on its enforcement record unless President Hoover does some drastic dry cleaning before the next election—not if the Democratic party nominates a Protestant wet and removes the religious issue as a determining factor in the next election.

It is doubtful whether the South would bolt a Protestant wet Democratic candidate who would offer it prohibition through States' rights, and permit the wet states of the North to regulate the liquor traffic under some form of state control as a substitute for bootleg prohibition which the country has had under three Republican administrations.

In that situation it is my prediction that the eleven states of the South that rejected the Democratic candidate in 1928 would return to the Democratic fold, and withdraw from the dry Republican candidate, whoever he may be, the 120 electoral votes they cast for Herbert Hoover. Add to those the 87 electoral votes in the eight states carried by the wet candidate in 1928, and you have 207 electoral votes. But two states are then lacking of the entire North and West to put the wet candidate in the White House.

Let us face the facts. Nine of those northern states carried by Herbert Hoover in 1928 were carried by Democratic wet candidates in 1930 by overwhelming majorities. The seven million majority for the dry candidate was nearly wiped out in two years.

In other words, with national prohibition the issue, if the Democratic party nominates a Protestant wet, we must win for the dry candidate every northern state carried by Hoover in 1928, including those populous states that slipped back into the Democratic camp in the 1930 election.

Suppose the Republican party should stand unequivocably for the maintenance and enforcement of the 18th Amendment, and nominate Herbert Hoover, or some other known dry candidate? If it does, it will not only win in the next presidential election, but it will remain in power for a generation as it did when it took the side of abolition on the slavery question.

If it continues the party of Grand Moral Ideas, God will reward it with victory as He did in 1860, when the compromising Whig party perished and God sent the Democratic party into the wilderness for forty years as a penalty for taking the wrong side on that moral issue.

If, on the contrary, the Republican party surrenders to its wet leadership, if it chooses to follow the leadership of Vare, of Wadsworth and Butler, and of Big Bill Thompson, if it substitutes the skull and cross bones of the liquor traffic for the American eagle as the party emblem, the dry vote will go for a bone dry Christian Democrat if there is one, or for an Independent dry if there is not.

If both of the major parties are captured by the wets in 1932, there must come to the kingdom for such a time as this a new political party, with a new name, under new leadership, a party of the whole people, combining the drys of the North, South, East and West, including all sections, all religious faiths, all patriots both wet and dry, who will put the Constitution above ambition, above avarice and appetite, as millions of them will when the line is drawn and the battle is joined between the forces of right and wrong, of religion and rum, just as Stephen Douglass stood with Abraham Lincoln when the anti-slavery crisis came.

Such a party under capable leadership, would overwhelmingly crush the advocates of modification and repeal as the Republican party triumphed over the advocates of slavery. Somewhere on the backside of the desert from which God called Moses, from the carpenter shop whence he called Jesus, or the log cabin whence he called Lincoln, God has now in training his prophet that will lead this nation out of the Egypt of nullification into the Promised Land of enforced prohibition.

The Fall of Booze and the Reign of Law

BY REV. CHARLES C. JESSEE, D. D.
Famous Prohibition Lecturer. Platform Orator of marked ability, who helped to put the U. S. A. on the Dry Map

Think of it will you! A hundred years ago intoxicating liquor was our common healthful beverage. The spiritual healer of all our mental and physical ills a hundred years ago. Speaking in round numbers it had no enemies. Everybody liked it and took it a little and muchly a hundred years ago. The baby had his brandy toddy and daddy and the elders and the deacons, and the preachers had their brandy toddy too . . . when they didn't take it straight.

They took it when they were young and they took it when they were old—

They took it because they were hot and took it because they were cold—

They took it when they were sick and took it when they were well—

They took it on their way up through the Church to heaven and—on the other way to Hell—Everybody took it a hundred years ago.

Dr. P. S. Henson, that great Baptist divine, for thirty years pastor of the First Baptist Church of Chicago said "My father, a deacon in the Baptist Church, was ex-communicated from the Baptist Church—for advocating Prohibition? No, for advocating total abstinence a hundred years ago.

Hon. George Wilson, one of the first dry leaders in the Legislature of Illinois said "My grandfather, a regular old-fashioned blue stocking Presbyterian minister always received a cask of whisky on Christmas which bore the inscription "Compliments of the elders and members of your Church." Can you conceive of a Presbyterian Clergyman or a Clergyman of any other church today receiving a cask of whisky on Christmas day, or any other day, bearing the inscription "Compliments of the Bootleggers of your Session and Congregation"?

During the local option days I was speaking in a southern Baptist church in Illinois and looking down I saw a jug under the pulpit. I picked up the jug and held it up before the congregation and said "Brother and Sister Baptists, even your pastor has to have a jug of spirits to cheer up his spirits, to cheer up the spirits of the members of his congregation."

I happen to be a Congregationalist, and only recently I read this bit of interesting history about our old Puritan ministers. The author said "If you will examine carefully those old churches, you will find a little cubby hole somewhere about the pulpit, where the minister kept a bottle of spirits to cheer up his spirits, to cheer up the spirits of his congregation."

Really, I don't quite know just when and how Prohibition began. I do know it didn't begin with local option . . . it didn't even begin with total abstinence.

Quite naturally it began with the clergy. In the east, it is said, "A group of Clergymen banded themselves together and pledged themselves not to drink too much on any occasion and to abstain wholly on special occasions. Imagine if you can, your preacher or any other group of preachers taking a pledge like that today. Those old preachers were not bad men. No, they were good men, but they didn't know. The boy today, ten years old, that has received scientific temperance instruction, knows more about the effect of alcohol on the physical system than those old Divines knew a hundred years ago. He that longs to return to those good old days is out of date, behind the times, passe, anti-deluvian, pre-historic,—everything that's old, rusty and musty. We have passed that stage a hundred years.

Ladies and gentlemen,—On the sixteenth of January, 1920, we became either personal Prohibitionists or anti-American.

How's that? Written into the Constitution of the United States is Prohibition. We are for that Amendment or we are against it.

We are for the whole Constitution or against the whole Constitution. We are for Democracy or against Democracy. For the rule of all the people by majorities or against the rule of all the people by majorities. What greater majority could we ask? Forty-five States ratified the 18th Amendment, only three little States failed to ratify—New Jersey, Rhode Island and Connecticut. The three little States would about make one big county down in Texas. But, my, what a fuss they are making about it. By all the fuss they are making, you would think that forty-five states had failed to ratify and only three little States had actually ratified the 18th Amendment. But, be it to the credit of New Jersey, New Jersey elected a dry Legislature and that dry Legislature over the veto of Governor Edwards, the arch-champion of booze, they ratified the 18th Amendment.

And be it to the credit of Rhode Island, Rhode Island passed an enforcement act to correspond with the Volstead law. So, we have one lone black sheep, Connecticut, out in the cold. But, being of a charitable disposition and wanting to give Connecticut all that's due

her, and, God only knows that Connecticut needs all that's due her on this subject, be it to the credit of the State's attorneys and other officials of Connecticut, they are tearing out the bars and blinds of the old saloons that they may no longer hide behind them to sell the wares of the old days.

Up to date, forty-six states have ratified the 18th Amendment according to the Constitution and by the greatest majority that God and Angels ever saw.

Well, if you would like to know just how we brought on this head-in collision between the Church of God and the American saloon, we might invite Seibourn Wright, of Georgia, to the stand. I heard Seibourn Wright deliver an address at the Central Y. M. C. A. Auditorium, Chicago, shortly after he had led Georgia to victory; and being from the old south said something like this to us up there, "you'ns up here think that we 'uns down there were afraid of the nigger; therefore we voted Georgia dry." He continued, "I must admit that prohibition has been a great blessing to the negro, but that was not what put Georgia dry. I'll tell you what put Georgia dry—the Sunday school teacher put Georgia dry, for the Sunday school teacher taught the temperance lesson in the Sunday school, the boy grew up to be twenty-one years of age and he voted Georgia dry. More, the day school teacher put Georgia dry, for the day school teacher taught scientific temperance instruction in the day school and when the boy grew up to be twenty-one years of age and wanting to be a 100 per cent man physically, mentally and morally, he voted Georgia dry." I say, "All hail to the Sunday school teacher and the day school teacher that wrought better in their day than they ever dreamed."

But, other allies have we that have helped us bring on this head-end collision between the Church of God and the American Saloon. The Medical Fraternity—the Doctors, God bless them. Can't you remember when the doctors gave liquor for practically everything? It was the one cure-all for our physical ills. Makes no difference what we had—fever, chills, chilblaines, corns, bunions—the doctors gave us liquor for it.

I can remember when the doctors used to give liquor for pneumonia and tuberculosis. I can almost hear our old family physician now, when a young man came into his office and asked him what he should do for his brother who had tuberculosis, and the old doctor scratched his head and said "Get a quart"—No, he said "I blundered—**I blundered**, get a gallon—**Get a gallon**—soak him in it and burn it out." That was the old idea, if one had pneumonia or tuberculosis they would pour him full of whisky to burn it out.

Say—nothing but a deaf, dumb and blind idiot in the medical profession today would ever think of giving you such a prescription as that. They are not giving alcoholic spirits these days for pneumonia and tuberculosis nor any of those kindred diseases—for flu—yes a few medical ignoramuses gave it for flu during the early part of the World War, but no well-informed physician today would ever dream of giving alcoholic spirits for flu.

Did you see that card of warning in the Chicago papers during that last great epidemic of flu, placed there by the health authorities of that great city. Here it is—"WARNING"—don't use wine, don't use beer, don't use ale, don't use whisky, don't use any alcoholic spirits. Why? Because the doctors are not using alcoholic spirits these days in the treatment of flu. But, always at this point there is someone in the audience that asks, How about heart stimulant? My, my! I have seen more weak hearts while traveling over this country since the Volstead Law went into effect than I ever dreamed could be in one country at one time. It is like this—in the Volstead Law there is a clause on personal use. They misinterpreted that clause, thought they could make themselves a kind of walking booze joint, fill their clothes up full, use it as they personally pleased, give it out as they personally pleased, and have a good old boozy time even unto the end of time; but when the federal authorities and other authorities began to clamp down the law and found it had teeth in it and could be enforced they began to develop weak hearts and run to the doctor for prescription. I am told there is a certain doctor in Chicago who has written so many prescriptions for a dollar a write, he has paralysis of the right hand. So be it, may God paralyze every doctor from the crown of his head to the sole of his feet that will sell out the Constitution of the United States—the 18th Amendment—the fundamental law of the land for a dollar a write.

If you think that I am not scientific enough, write to Carnegie Institute and ask them to give you the last word of science on alcohol, and they will write back and tell you alcohol is not a stimulant but a depressant. That's the reason why they are not giving alcoholic spirits for heart stimulant these days. Or if you like, write to the President of any reputable Medical College in the United States and ask what is the Therapeutic value of alcohol, and he will tell you, alcohol has no appreciable place in the treatment of the diseases of the human body.

Perhaps you have read that great address of Dr. Arthur Dean Bevan delivered before the American Medical Association in Chicago December, 1928, when he was president of that organization. Dr. Bevan said, "Alcohol has little place in modern Scientific Medicine as a Therapeutic agent. At the Presbyterian Hospital in Chicago where

we take care of more than twelve thousand patients a year, we have not prescribed to the drug room of the hospital a single bottle of alcoholic liquor since the passage of the Prohibition Amendment, and this is not due to any regulation against the use of alcohol. Anyone of our attending medical men has the privilege of using alcohol if he sees fit in handling his cases. It is due to the fact that there is no logical or scientific reason for the internal administration of alcohol in the modern treatment of diseases. We use alcoholic spirits internally in the case of delirium tremens and we have not had a case of delirium tremens since the 18th Amendment went into effect.

Before the days of prohibition no honest doctor ever prescribed a hundred pints of whisky to his patients in a few months; as certainly today no honest doctor ever prescribed one hundred pints of whisky every three months, or to make it more emphatic, no honest physician ever prescribed four hundred pints of whisky to his patients per year." He also said, "99 of every one hundred pints prescribed is bootleg whisky and the physician that prescribes that is a disgrace to his calling and should be cast out of the medical profession."

If you like you may go down to your drug store today or tomorrow, look all down the pages of medicines in the pharmacopeia and see if you can final alcohol. It was there only a few years ago but the pharmacists themselves took it out of the side of medicine, put it on the side of poison, and now today you will find under skull and crossbones alcohol—wood alcohol—grain alcohol and all the rest of the alcohols. Take your choice and get out of the world in a hurry.

Yes, the Medical Fraternity—the real doctors have been with us and are still with us helping us put over this great reform by law observance and law enforcement.

But, other allies have we that have helped us bring on this head-end collision between the Church of God and the American saloon.

Big business. The railroad business—

Thirty years ago I was riding on a caboose on a freight train, on the Lake Shore in Northern Indiana, and when the conductor came by and took up my ticket I said—"what are you running here—a prayer meeting or a Sunday school?" and he said "Can't you see—a freight train—**a freight train.**" I replied "Why these mottoes on the walls of this caboose—no spitting,—no swearing, no drinking, no drunkenness in this caboose." I then said "What's the meaning of all this?" and he said "I'll tell you why. Seven years ago every member of this crew went on the water wagon—everyone is a Christian—one is a Methodist —one is a Presbyterian—one is a Lutheran and one is a Baptist. The remarkable thing about this is, since we started on this line we have

not had a head-end collision nor a rear-end collision. We have not lost a hand nor an arm, a foot nor a leg. The most important thing about this is we are attracting the attention of the higher ups. The railroad authorities are now advocating total prohibition with all the crews on this railroad. Just a matter of business efficiency,—that's all."

Recently I was lecturing at West Frankfort in southern Illinois, a mining city of mixed population of twenty thousand. Boasts of having the largest coal mine in the world. The mayor of that city was the pastor of the Christian Church—a man of fine ability and splendid courage. He said to me "Before you speak tonight, I want to take you in my car and drive you over this city and show you how we enforce the prohibition law in a mining city of mixed population of twenty thousand." Along toward dusk he drove up to my hotel and we then drove up on the heights and saw four great streams of light coming down that splendid thoroughfare. Then he drove me around over the city where they were building bungalows and cottages by the score, and I said "Doctor, how can these miners buy automobiles and build cottages and bungalows after five long months of strike, not a dollar of pay coming into the pay envelope of the miner?" He said, "It is like this—when prohibition came on, the miners and the miners' wives put their money into the banks, into legitimate channels of trade and now today after five long months of strike, not a dollar of pay coming into the pay envelope of the miner, we can still buy automobiles, build bungalows and cottages, and what is better still—we can live a while longer yet without being on charity, when before prohibition half the miners would have been on charity of the city and county in less than two months." No wonder that big business has been with us and is still with us helping us put over this great reform by law observance and law enforcement.

Shortly after the World War, Lloyd George, that great war Premier of England, was in this country studying what he called our American experiment of prohibition. When he returned to England he had something to say to his countrymen about Americans and American Prohibition. He said "You may say what you please about Americans and American Prohibition, but if Americans make good in their law enforcement then England will have to go dry for a drunken England cannot compete commercially with a sober America."

About that same time, Professor Marta Cupperbush, was in this country studying what she called our American experiment of Prohibition. She had just arrived in Chicago from New York city and she exclaimed "it's the marvel of the ages—I have traveled all the way from New York city to Chicago and I have not yet seen a drunken

man or a drunken woman."—If you Americans make good in your law enforcement, then Germany will go dry, for, the Labor Unions of Germany will vote solidly for bread instead of for beer." But, she said, "If you go back to light wines and beers—take it from me Germany will not go dry in a thousand years." Wouldn't it be a pity, wouldn't it be a tragedy for us who have boasted of our superior idealism to fall down at the doorway of the greatest opportunity to lead Germany and all the nations of the earth into prohibition and the finest economic state the world has ever known?

Henry Ford said "The automobile and booze cannot live in the same country together. The Ford Motor Company went dry long before the nation. That was the only basis on which we could operate safely and efficiently. The man who makes an automobile must be as sober as the man who drives one. The Ford Motor Company—wherever it operates—is on a prohibition basis. Liquor is banned from our plants outside the United States as definitely as it is here. We would not run any other way. In fact, we could not run any other way. Alcohol is a deterrent of both managers and men. We cannot permit it in business or in anyone responsible for business. In the first place, it impairs the efficiency of the plant. In the second place, it reduces the ability of the people to buy the things that the plant produces. In the third place, with the regulated liquor traffic doing business along our highways the continued universal use of automobiles would be impossible. If I knew of one good thing to say of liquor, I would say it. But a life time of observation of its destruction amongst friends and acquaintances and working men leaves me not a single word to say in its behalf."

Mr. Mellon of the Treasury said "America has more gold than all the seven great powers combined." You say, "That is easy to understand—we were not depleted by the world's great war." We were not? Did not thousands of our sons die in camp and on Hindenburg line? Did we not turn all the machinery of our Government to the production of the munitions of war? Did we not furnish millions even billions of money to the allied powers, a greater part of which may never return? Then, why have we more gold than all the seven great powers combined? Here is the answer, we have ceased to chuck billions of dollars into the rat hole of the saloon. We have turned it into legitimate channels of trade and now we are the best housed, the best clothed, the best liveried, the richest, the happiest people on the face of the earth. No wonder big business has been, and still is with us helping us put over this great reform by law observance and law enforcement."

Time would fail me to tell of all our allies—The old crusaders—

The good Templars—The W. C. T. U., the old Prohibition Party, that pioneered the way. The Anti-saloon League, the Church in action against the saloon. Preachers, congratulate yourselves that you have led the world in the greatest movement since the birth of Christ.

But other allies are there in this country. The allies that fight against us, and against whom we fight. You may call them central allies if you like, but the great field marshal of them all is our Ex-brewer—Outlaw—, outlawed by forty-six states—the greatest outlaw in America and in the world today is our ex-brewer. Under him are all the boozers, bootleggers, ex-saloon keepers, bar-tenders, distillers, every red and yellow, every Bolshevist, every anti-American, native and naturalized lined up under this great field-marshal of them all. We are not only fighting the outlaws of our country, we are fighting the combined liquor interests of the world. Did you read of that great convention of the combined liquor interests of Europe at Paris not long ago? What did they discuss? Did they discuss the re-construction of war devastated Europe? No, what did they care about the re-construction of Europe or any other country when the richest nation of the globe has an 18th Amendment barring out their liquors? That must be broken before they can increase the market for their products. They are men of action, and they went into action and actually raised millions of francs to send emissaries to America to break down our fundamental law, Democracy for which their boys and our boys fought and died on Hindenburg line to maintain. We hear a great deal now-a-days about the cancellation of the European war debts. As for me, I am not in favor of the cancellation of one single franc or German mark till the European countries join with us in sympathy and hearty cooperation to uphold Democracy as expressed in the Constitution of the United States.

But, other allies have they; it's a formidable foe against which we fight—

The Metropolitan Press has not been and is not today with us in this fight. On a tour around the United States, I made it my special business to inform myself regarding the attitude of the press toward the 18th Amendment. My first observation was at East St. Louis, and thank God the editor of the East St. Louis Journal is out and out for the 18th Amendment. On to Spokane, Washington, and there the three papers under the management of one editor, the son of a Chicago minister, are militant for the 18th Amendment. On to Seattle, papers speaking easy; on to Frisco, all papers speaking easy; back to St. Louis, speaking loud for nullification; on to New York, howling for nullification; back to Chicago, rabid for nullification. Think of it will you, the Tribune, edited by Joseph Medill; during the Civil War Joseph

Medill fought with Abraham Lincoln against southern nullification, but now, the editor of the world's greatest booze paper is rabid for nullification and tells us how we can get away with it. He says "Close your eyes, pay no attention to it, ignore it, let it die the death of neglect." Then he says "The Federal Government should call off their rum terriers." A beautiful name indeed to apply to our prohibition officials sworn to uphold and enforce the law. Then again he said "The Government could leave it up to the communities and States and they could obey it if they liked and nullify it if they pleased." I don't know what you call that, but I am going to call it just the same as I called it in Chicago—"I CALL IT TREASON;" and had he published such atterances during the world war he would have been locked up behind bars with the other public enemies. And if you will give me the power I will do some more locking up of the higher ups in the editorial chambers of the United States.

Think of the propaganda that continuously flows through the columns of the big wet newspapers daily. I do not know that the wet newspapers are being paid for their propaganda, but I do know the European liquor papers say they have placed millions of dollars in this country to fight the 18th Amendment; and I do know they compliment the Chicago Tribune and other wet American papers for the splendid support they are giving to the alien booze cause. Draw your own conclusions.

The wet newspapers tell us there is more liquor sold and more liquor drank and more drunks in the United States today than there were before prohibition went into effect. Isn't that a bit of marvelous information? We would never have known this if the Tribune had not told us. How many drunks did you see on your way here? How many drunks did you see yesterday? How many have you seen since the 18th Amendment went into effect? Do these wet editors think that we are fools, blind? On a trip of ten thousand miles around the United States with these same eyes that see marvelously well, I saw only five under the influence of liquor. If you will go down on Van Buren street in Chicago, by the old Pacific Garden Mission, you will rarely ever see a drunken man. When before prohibition you would have had to elbow your way through the drunks and old down and outers.

Evangeline Booth recently said "As a result of national prohibition, I am convinced that there is no part of the United States that has not been improved by prohibition. Drinking has dropped off sixty per cent. We know it. Our men are walking the Bowery day and night twenty-four hours a day, three hundred and sixty-five days in the year. Our workers on the Bowery will tell you there were eight

saloons to the block before 1918, but what do you find there today? Those places are gone, forever gone, and with them has passed most of the accompanying evil. Before prohibition came we had a terrible time of it, every Saturday night picking up the drunks, (men and women) lying in the gutters and in the streets. We first brought them in on stretchers, then after a while even the stretcher bearers proved inadequate. We then used wagons and carts. It was a common thing in the city of New York to collect from twelve hundred to thirteen hundred on a single Saturday night. Prohibition immediately reduced this gathering to four hundred; and now, after a dozen years later, we average no more than seven in all." "In fact," she went on, "this method of evangelism and this type of work yields so few results that we have given it up altogether."

Judge Lindsay of Denver, Colorado, visited Detroit not long ago and when he returned he wrote an article for a reputable magazine to the effect that all young people of the high schools of Detroit had practically quit their studies and were spending their time in boozing and petting parties. After hearing this from so prominent a gentlemen, I thought it was high time that somebody was championing the cause of youth, and immediately I started out over the country to learn the facts regarding flaming modern youth and booze. I spoke in more than three hundred schools and colleges and here are the results of my research. The highest number found in any one of these three hundred schools and colleges, even under suspicion was four.

I wish you could have been with me at the senior high school of a thousand students at Salem, Oregon. At the close of my address, the principal of that school stepped upon the platform and said "Dr. Jessee, I want to say a word of praise for the students of this school. If they were permitted to go to the polls today they would vote unanimously to maintain the 18th Amendment and the Volstead Law, word for word and letter for letter. Now I wish you could have heard the roar of applause that greeted that statement. Then he said, "I want to say something stronger still without fear of a single contradiction. I will guarantee the total abstinence of a thousand students in this senior high school of Salem, capital of Oregon"; and those students then tore down the house and threw it out of the window.

I am not so much concerned about flaming youth today as I am about flunking age. If some of our young people are going to the devil who are the devils that are going to send them to the devil? If their mothers and dads violate the laws, sneer at the constitution, slander the Federal Government, lie about facts, condemn the faithful officers of the law and weep over the convicted and slain outlaws, is there any wonder that some of our young people are hitting booze and are on

the toboggan slide to the devil? Is it any wonder that some of your sons and even daughters are patronizing the bootlegger when their dads will slink down a black alley at midnight and will conspire with a swarthy, jabbering alien or guilded native scoundrel, defy the flag and trample the Constitution of our country beneath their feet?

It's no wonder to me that some young people drink when wet editors and wet politicians and weak, wobbly parents glorify the breaking of the fundamental laws of the land. If you want to know the plain truth about modern flaming youth, you may have it straight from one who knows modern youth—has traveled with them on lyceum and chautauqua circuits—and spoken to them in schools, colleges and universities throughout the country.

Here it is. There never has been an age of more intelligent, finer, cleaner, more idealistic group of young people than at the present time. The young people everywhere should rise up enmasse and march through the streets of every hamlet, town and city with waving banners and fling the lie into the face of their wet slanderers. The wets lie about our young people.

Again the wet newspapers tell us that this is a Democracy where the majority rules and that the people have not had a chance to express themselves on the prohibition question. Isn't that strange? I wonder what they call this thing we have been doing for more than a quarter of a century. It seems to me that we have been having a referendum at almost every election from town and township to congressional and presidential election. Please tell us what was the big issue in 1928, between President Hoover and Al Smith? Al said "It was prohibition, and that he was the John the Baptist to lead the people out of Volstead bondage into the promised land of liberty when he could set his foot on the brass rail again and blow the foam off of real beer." What did the people say? How loud did they speak in the North and East and West and South on that memorable day? What a nationwide referendum that was! Did Al run? He didn't even start to first base. Why don't the wets play the game of good sportsmanship and abide by the decision of the majority of the people. The answer is simply this; the wets have never abided by the legal decision of the people. This same gang of wets that are howling so loud for referendum today was the same gang that fought town, township, county, state and national referendum before prohibition went into effect.

The truth is, they don't want legal referendum; they want illegal referendum, booze endum.

Again, they tell us that prohibition is a violation of the law of personal liberty. I am a good deal like the old rustic who said, "Sure

and their ain't no such animal." We have no personal rights that are not limited by the rights of others. I can prove to you in five minutes time that you don't have a right to think as you please, speak as you please, eat as you please, drink as you please, spit as you please, sneeze as you please, sit as you please, walk as you please, run your automobile as you please, pay your taxes as you please, run your bank as you please, coin money as you please, or run anything else as you please. You don't have to be real smart to get this, it is so evident. Even a wet ought to be able to see it.

Thank God, all the editors of the land are not enemies of prohibition. More than eighty-five per cent of the editors outside of the big wet alien cities are staunch supporters of the 18th Amendment and the Volstead Law.

Mr. Frank Gannett of Rochester, New York, journalist and owner of seventeen newspapers, the third largest chain in the United States, is a notable example of this great army of dry editors. Mr. Gannett considers his prohibition stand in his seventeen newspapers as both good journalism and good business. He says, "I am working for prohibition because I believe that prohibition is working for the good of society. The 18th Amendment is an asset to the folks who read my papers."

Here is a brief sketch Mr. Gannett gives of his experience with the liquor business. "You see," he said, "I wanted to stay in high school in a village after my parents moved away, and I had to have a job to pay my board. Jobs were few. The best I could land was a place as bar tender assistant in one of the hotels in the town. I worked there early mornings and sometimes late at night, relieving the regular bar tender. Thus I got an all-round education. At any rate, I got at least two things out of the job. In the first place, I got a first hand knowledge of the workings of booze. And I never saw it work any good. We sold stimulants over our bar, but the stimulation was always in the wrong direction. Nobody, so far as I could find out, ever bought liquor in order to get his courage up for anything worth while. I saw liquor make a lot of good men bad; but I never saw it make any bad men better. I was only a youngster then, but I was old enough to know that some day we would be civilized enough to get rid of this thing entirely.

"After watching booze ruin men, I made up my mind that if I ever got a chance, I would fight it."

"But I found out another thing in that bar room apprenticeship. I got to know a good bit about the business of selling liquor. You see, the bars of that day were not running wide and open. Society had

already decided that the commerce in alcoholics was different from any other trade, and that, for safety's sake it had to be under rigid restrictions. So the bars and saloons were restricted, technically. Actually, of course, they were scarcely restricted at all. In my estimation the prohibition laws today are far better enforced than the regulation laws of a generation ago. There is something inherently lawless about the business. It is no more capable of accepting social restraint than the product it dispenses is capable of inciting men to good behavior."

In this address I have presented to you the two great allied forces that are contending for the mastery. All the liquor interests of this country and Europe are combined to defeat us, yet I am not dismayed, because I have faith in the ultimate judgment of the American people. I believe that they that be with us are more than they that be against us. I cannot think that the American people will fail to carry on this righteous cause to completion that we thus far have so nobly begun. I believe the sons and daughters of Democracy will again hear and heed that voice out of the past, the voice of Abraham Lincoln pleading, "Let every American, every lover of liberty, every well wisher to his posterity, swear by the blood of the Revolution never to violate in the least particular the laws of the country, and never to tolerate their violations by others. As the patriots of '76 did to the support of the Declaration of Independence, so to the support of the Constitution and laws let every American pledge his life, his property and his sacred honor. Let every man remember that to violate the law is to trample on the blood of his father and to tear the character of his own and his children's liberty. Let reverence for the laws be breathed by every American mother to the lisping babe that prattles on her lap; let it be taught in schools, in seminaries, and in colleges; let it be written in primers, spelling books and almanacs; let it be preached from the pulpit, proclaimed in Legislative Halls, and enforced in the courts of justice. In short, let it become the political religion of the nation. Let the young and the old, the grave and the gay, of every tongue, sex, color and condition, sacrifice unceasingly upon its altars."

Let every wet, every enemy of the 18th Amendment, every traitor to the Constitution and the laws of the land, take this oath with Abraham Lincoln, teach it by precept and example, and the prohibition question is settled, now, and forever.

The Scylla and Charybdis of Ministerial Preparation

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One of the most interesting stories in ancient mythology is that of the two fabled monsters Scylla and Charybdis. According to the old tradition they had been beautiful maidens but had been transformed into hideous beings by the magician goddess, Circe. It was said that they dwelt on opposite sides of the straits of Messina and when a vessel sought to escape from one it was in grave danger of falling into the jaws of the other. Scylla dwelt high in a cave, near the summit of a cliff, from whence she was accustomed to thrust forth her six long necks, for she had six heads, and in each of her mouths to seize one of the crew of every vessel passing within reach. When Ulysses and his men were seeking to avoid Charybdis they came too close to the cliff. Immediately the monster darted forth her serpentine heads, caught six of the men, and bore them away shrieking to her den.

Charybdis was an idealized whirlpool, which drew everything into its depths. Not even Neptune, so the old proverb ran, could save a vessel which came too close to the hidden gulf.

From the days of Homer, Scylla and Charybdis have always been used to designate opposite pitfalls of various kinds in the realms of thought or experience. Our purpose here is to apply the illustration to the basic problems of the Christian ministry today. Before proceeding to the immediate question of the hour it may be well to say just a word concerning the raw material which enters into the ministry, inasmuch as this aspect of the question naturally precedes every other. The raw material, if we may use an expression borrowed from the business world, comes in a good many different ways. Sometimes when a boy can't do anything else his parents sagely conclude that the Lord has called him to the ministry. Sometimes a worthy evangelist or pastor, with good intentions, a bit incomprehensible judgment, pats every little boy he sees on the head and forthwith ordains him to the ministry. The children who have no sense take him seriously and proceed to preach, or attempt it. The sensible ones, of course, discard the ordination and attack some other profession. Sometimes a boy with limited means is allured by the inducements for securing an education

and a certain degree of social standing which the ministry presents and forthwith elects it as his calling for life. Sometimes disappointment or personal pique, or other peculiarly individual considerations, send people into the same vocation. Few of the ministers, speaking in a broad way, referred to above, ever prove to be "effectually called," as the good old phrase used to run. If these brethren do not in the long run leave the ministry, the ministry soon leaves them. Derelicts of divinity, ministerial wreckage stranded on the beach of progress, Gospel drift-wood cumbering the seas, valueless as a means of transport, dangerous to use and yet blocking the way, half-floating, half-sinking, they render the ministerial problem a thousand-fold more difficult than it would be without them.

I

Independent of any other consideration the New Testament teaches us that men are called to the ministry in at least three distinct ways. The first is what may be styled the Individual Call. A young man realizing the world's need of the Gospel and believing in his own ability to proclaim the message, with no counsel from family or friends or church, consecrates himself to his mission, and goes forth, after due preparation, to "preach the word." If the subject is a youth of sense, or to use Macaulay's old expression "of parts," this call is apt to prove genuine and effective. Some few, I am inclined to believe with the emphasis upon the "few," of our great preachers, have been called in this way.

The second type is what may be styled the Family Call. This comes when, in a godly household, a household of devotion and faith and service, one or more members of the family gradually become set apart to the work of the ministry. The father and mother talk with their child, pray with him, and then in due time, often with privations and sacrifices, cheerfully and heartily given, they send him off to school to prepare for his work. And after he has gone the father and mother pray for their boy and at night they pray again, and every night they pray. What wonder is it that such a boy should always prove to be effectually called to the preaching of the word? We need more family calls nowadays, more Hannahs and more Samuels. The difficulty with the present age is that in the average Christian home the father is so engrossed with making money that the idea of his son preaching the Gospel never enters his head. If the boy suggests it he would be shocked oftener than not.

The third type is the call of the Local Christian Group. This comes when a congregation seeks out its worthiest and best representatives, and after the manner of the family call, consecrates them to the

Lord's work. Every local church ought to send out its best worker, its most faithful and talented servant at some time or other to take up the needs of the larger field. We shall never have the highest type of ministerial supply until this is done. It was the glory of the old Scotch kirk that this program of ministerial recruitment was regarded as an obligatory tradition in almost every parish. Someone has said that the Church which sends out no ministers must be regarded as barren and unfruitful in the Lord's vineyard. It may have a beautiful home and rich apparel and delightful services, appealing to eye and ear and heart, but in the thought of the Master it is surely failing to do that which is most important of all for his work.

II

So much for the source of the raw material for the ministry. The problem which directly confronts us today is the situation when we strive to convert the raw material into the finished product. This is the problem of preparation, or if you prefer to use the word, of education. In this particular field it seems to me that the church is today facing two whirlpools, which like the fabled Scylla and Charybdis, threaten to engulf her. The first is the whirlpool of disbelief, a maelstrom which was never more active than it is today. It is a Scylla with many mouths, all seeking for their prey. We call them by various names: Rationalism, Agnosticism, Humanism, Ethical Culture, Aestheticism and what not. Many religious seminaries, instead of preparing their students to preach, really unfit them for the work of preaching. A brain honey-combed with doubts is a poor firebox with which to warm the heart. Men who spend all their time elucidating the two Isaiahs, discovering that Moses was a myth and Jonah a joke, pottering with the Pentateuch and eliminating Elijah and Elisha from the text, have little time to think of the salvation of the world and the glorification of the Christ. Men who doubt the Virgin Birth of our Lord and stand on the housetops in their zeal for intellectual honesty in order to proclaim the fact, have little time to study the claims of the New Birth either upon themselves or others. Men who preach against the miracle of the Resurrection, as it took place in Palestine, have little time to observe the miracles of resurrection from sin which the true preacher witnesses every day in America. Scepticism may have its place in the general economy of the universe, I am sure I do not know anything to the contrary, but it certainly has no place in preparing a young man for the ministry of the Word. Nobody objects to keeping abreast of the times in the study of the Scripture. Nobody objects to scientific truth, or any other kind of truth. Nobody asks that the preacher shall be a fossil or a has-been or a moss-back or a specimen of the antiques. All we ask is that our enemies be kept from

spiking our guns before we go into battle, that we be permitted to keep our powder dry and our wires from being cut, that no one open fire on us from the rear while we have our eyes fixed on the front. To instill scepticism into those whose mission is presumably at least to preach the Gospel, is like putting a match to the magazine of a fort before the enemy fires a gun. There is both pathos and tragedy in the thought of a young man effectually called to the ministry, whether by the individual, the family or the congregational type, going off to school to prepare himself for his mission, a bundle of enthusiasm, a magazine of energy, a dynamo of power, only asking direction and guidance, and then coming away from college spiritless, befogged, without rudder or anchor and ruined instead of prepared for life's work. Will any amount of purely intellectual culture atone for such a calamity? Will precision of utterance or purity of phrasing or smoothness of style weigh against shattered ideals and blasted hopes and high plans dynamited from circumference to core? A few years ago the professor of ecclesiastical history in our oldest American University delivered a lecture, which has since been published by the institution, designed to prove that there is no such thing as the immortality of the soul. To quote his own language: "Men regard the permanent survival of their individuality much as they look at schemes for their permanent rejuvenation—a pleasant dream, impossible of fulfillment." He goes back to the old Hindu conception of Nirvana and absorption in the universe as more desirable than the Pauline teaching concerning the Resurrection. The great Apostle of western Christianity, according to his own statement, would not have gotten very far preaching such a Gospel. We wonder how far the students of Professor Lake will get with it, especially if any of them should be called to serve as missionaries to India. I was in a group of professors representing a number of leading American seminaries when the question arose as to the personality of God. One of the most prominent men in the group, the head of a department in one of our leading universities, said that he no longer regarded personality as a significant feature of the Divine Nature, and several others who were present agreed with this position. One of the men, who has an international reputation, observed that he did not object if his students insisted upon ascribing personality to God, but that he never referred to the matter himself. It would be quite an easy proposition to go through the seminaries of our great churches and find professors who do not believe in a personal God, in a future life, in the ethical authority of Jesus, in any kind of miracles, or in fact in anything which the ordinary man might suppose to be religious. What wonder is it if ministerial students occasionally lose their faith and go out into the world conscious of the fact that they have nothing to preach? Elsewhere (Kershner, "Horizons of Immortality") I have quoted the

typical prayer of one of these men. It may be well to recapitulate it here:

"O thou great Construct of our social aspirations! Thou who hast arisen out of millennial attitudes, and who in Thyself which art a social personal self dost enshrine all social personal virtues. Thou Who wilt function in us, in accordance with adjustments which we make in our social strivings. Thou Who dost exist only in our own social consciousnesses, we beseech Thee for nothing, knowing that Thou can'st give us nothing, thank Thee for what we have ourselves achieved, and ask only for the peace of relaxation which comes from auto-suggestion arising from our idea of Thee, which we enlarge daily in our evolution."

It was to one of these men that Dean Chas. R. Brown refers in his Yale lectures on the art of preaching. The youth in question went out to preach a sermon on repentance, and began his discourse after the following fashion:

"My beloved hearers, if I may call you such, may I venture to suggest that you are under some obligation to repent, so to speak, and if you do not, there is a remote possibility that you may be damned, as it were, to a certain extent."

III

When we veer off from Scylla of scepticism in a good many cases it is only to fall into the Charybdis of legalism. Of the two evils I am inclined to believe that the second has done the greater harm. The sceptic, whether in or out of the church, can frequently be reached by argument or persuasion and when converted he is often a valuable servant of the Master, but the legalist is immune to argument and persuasion affects him only as a counter irritant. The man who commits the Bible without knowing what it means in the larger and broader sense of the word, be it understood, may be a species of religious polyglot, profuse of phrase and almost viciously verbose upon the huskings of debate, but so far as promoting vital Christianity is concerned he is farther from fulfilling his mission than pandemonium is from paradise. The man who demands a "thus saith the Lord" for everything is very apt not to have a "thus meant the Lord" for anything. Heaven to a legalist means an armory of strait-jackets for the soul. Of that perfect liberty in Christ Jesus which the Master came to teach he has not even caught the shadow of a vision. Tied down to external restrictions, fettered by statute and cramped by convention, he thinks he does God service by dividing His church and bringing His cause into disrepute with the thinking mass of mankind. Progress is God's law for the universe. To stand in its way is to be run over, no matter

how many detached texts you may hurl at the engine, or with how much holy water of one kind or another you may besprinkle your person.

Much, though by no means all, of the legalistic spirit, arises from downright ignorance. Mistaken exegesis has hurt the church more than all the polemics of scepticism. The idea that a man needs a six months training in school to preach the Gospel and that ignorance of English and antipathy to the classics are necessarily synonymous with saintliness has done the church a deal of harm. The fact is that the preacher needs a better education than the lawyer, the doctor or the member of any other profession. He must lead his people intellectually as well as spiritually, he must make them think no less than feel and act. The ignorant preacher libels his cause and perverts the truth. I remember hearing one of our prominent men, as he was accounted in his day, say when I was a boy, "All we need in order to make a preacher is to take a young man, give him six months instruction in the Bible and turn him loose." We have turned a good many preachers of that kind loose and most of them remain loose throughout their professional career. Of course, I am fully aware of the stock argument brought to refute the position herein taken. Lincoln, it is said, was a great statesman and he never had a college education. Peter was the chief of the apostles and he didn't much more than know his letters. Shakespeare had only a common school training, and among the preachers themselves there were Peter Cartwright and Raccoon John Smith. These illustrious children of the unschooled never themselves, be it remembered, attributed their success to their lack of scholastic training. All of them would have liked to have had it if they could. Genius succeeds sometimes in spite of ignorance but even genius never succeeds because of it. Moreover, the people who prate of Peter perennially forget Paul. If Lincoln did not go to school, Washington and Jefferson and Clay and Calhoun and Webster, and the rest did. If Peter Cartwright and Raccoon John Smith and George Fox had little education, Martin Luther and Huldrich Zwingli and Balthasar Hubmaier and John Calvin and John Wesley and Alexander Campbell had a good deal. To argue for an uneducated ministry, or a partially educated ministry, is to make the rule from exceptions and to elevate exceptions to the dignity of the rule. We are aware of the fact that a certain type of education, so-called, sometimes makes a fool of a man, that a degree does not necessarily mean the possession of superior sense, and that, as someone has said, "There is many a big donkey whose ears are only partially concealed behind the fated words 'B. D'." But the man who belongs to this class rarely does much harm. His antics are amusing rather than dangerous and he usually ends by resigning from the pulpit in the interest of his health or of intellectual honesty or something else

equally important. In a short time people forget that he ever existed and certainly no one remembers anything that he said. The Psalmist does not state whether the individual who said in his heart "There is no God" was educated or uneducated. For all we know he may have had a B. D. from Jerusalem or Mizpah. But even if that were true, it would prove nothing for or against the degree. The perennial springs of folly are so overflowing in some individuals that no amount of education can entirely suppress them. The Apostle Paul summed up the whole matter of ministerial preparation in one crisp sentence, which he wrote to his son in the Gospel, Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth." Beyond this we need not go and cannot go.

The Rationalist can never "show himself approved unto God"; the Legalist can never "handle aright the Word of truth." It is the glory of Winona that it has always striven for an education that is Christian and a Christianity that is educated. The hope of the world lies in just such a combination. It is by steering between the Scylla of scepticism and the Charybdis of ignorance that we shall at last arrive in the broad haven of everlasting truth.

Immortality and Ethics

The Tragedy of the Short View

By PROFESSOR FREDERICK D. KERSHNER, D. D.

II Cor. 4:18—"While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal."

The history of success, and the history of failure is the history of the same thing viewed from two different standpoints. Whether the landscape before you is tinged with blue, or covered with green; whether the horizon appears clear or darkened with clouds, may depend entirely upon the colour of the glasses which are placed before your eyes. If you wear green glasses, everything will look green, if you wear blue glasses, everything will look blue; and sometimes I have thought that there are some people who make a specialty of wearing blue glasses all of their lives.

In much the same way, if you want to know what a young man is going to make out of life, all you need to know is the standpoint from which he habitually looks at the world, and himself as a member of it. Is it simply a playground in his eyes; or is it a workshop? Is it a place to make money; or to have a good time? Is it an orderly universe; or is it all a strange, mixed up, inexplicable chaos, of which, he himself, is the most inexplicable feature? In other words, does he take the short or the long view?

I. The Proper Viewpoint.

The attitude one takes toward the questions just mentioned will largely determine his life, but the master influence of all will be his answer to this question: "Is my daily life an end in itself, or is it a means to a higher end?" Or, as the theologians are fond of putting it, am I living for time, or am I living for eternity?"

It would seem rather unnecessary, upon an occasion such as this, to mention in any questioning sort of way the age-old theme of personal immortality. Outside of juvenile debating societies and metaphysical class rooms, we are satisfied, for the most part, to let what has been said on the subject, and there has certainly been enough said, suffice without addition or comment. We no longer regard it as a question in dispute. It is a part of our religion, it is presupposed in our laws, it enters as a matter of fact, into our entire social fabric; and yet, when

one looks at the daily life of the average man, it is an open question as to whether he really believes it, or is only trying to delude himself, as well as others, into the idea that he does.

This may seem like strong language, but, I ask you frankly, is it not justified by the facts? Do you think, for instance, that if a man were absolutely and thoroughly convinced that the character which he is building every hour and every day, just as surely as a mason builds a house, brick by brick; that this character is something which will last forever? Do you suppose, I say, if he believed this, that he would have told the falsehood he did tell for the slight gain he hoped would result from it, only an hour before? If a young man were absolutely sure that the impression which he gains, the books which he habitually reads are producing upon his mind something he will have to carry about him forever, do you suppose that he would read the questionable literature which he does? What is true of the careless falsehood and the vulgar book, is just as true of the obscene jest and the immoral life. There is always a good deal of intellectual scepticism in the world but it is never a tithe of the practical scepticism which exists. There are people, for example, who repeat the Apostles' Creed with unction and fervour, and who, so far as their intellects are concerned, are no doubt sincere when they say that they believe in the resurrection of the body and the life everlasting, who, nevertheless, in their actual lives are neither better nor worse than if they were disciples of Paine or Voltaire. They are not theoretical but they are practical sceptics. To them might be applied the language of one of the great masters of English prose upon another occasion: "what you are speaks so loud I cannot hear what you say."

This practical scepticism is nowhere more apparent or more disastrous than when it influences the choice of an ideal for life. The tendency of the modern age appears to be to discount the practical value of belief in a future existence. A great many of our modern educators for example, leave the question of personal immortality entirely in abeyance. They build for time exclusively; they lay no foundation for eternity. They take the short rather than the long view. But, if it be true, that the soul is immortal, then assuredly the supreme question which every educator ought to have in mind is this: "How can I mould the plastic life which is placed in my hand so that it will develop into something that is really worthy of immortality?" It is a light matter, and a comparatively easy one, to educate with reference to a particular business, or a particular profession, so far as this world goes, but to play the architect for a structure that is to last forever: this is an entirely different thing. And yet every parent, and every teacher is doing this consciously or unconsciously day after day. The first and most important step toward realizing a life that is truly worth while is

therefore to resolve that everything said and everything done shall be said or done with the ideal of personal immortality thoroughly before the mind.

II. The Ethical Ideal.

It is a great thing to get the right viewpoint, and stick to it, but this is only the beginning of the problem. Granted, in a general way, that our rule shall be always to have in mind the ideal of making something out of our lives that shall be worthy of immortality, the next question is, along what specific lines shall we proceed in order to make our ideal real in our own lives?

First in time, and first in importance I unhesitatingly affirm is the training of the Will; the formation of character. The teacher, for example, who teaches for eternity, rather than for time, will have no patience with the education which is purely intellectual, or which is even primarily so. The education upon which he will insist will be ethical through and through, and there will be no uncertain ring about its ethics either. The great trouble with most of our modern systems of training is that they do not treat the ethical question as though it were as important as the intellectual. When their graduates go out into the world they are smart enough but they are not upright enough. They have sufficient brains to secure a position in a city bank, but they do not have sufficient character to keep them from stealing several thousands of dollars of its funds as happened in a case I recall a few years ago.

Now there is not much hope for an ethical bankrupt in time, but there is even less for him in eternity. His intellectual ability has nothing whatever to do with it. There is no name in the long line of English jurisprudence which is so cordially detested and abhorred as the name of George Jeffreys. It is not because he was a dullard or a weakling, for he possessed an intellectual acumen which would have been a credit to any lawyer of his day. But he was a moral bankrupt on the side of humanity. He scented blood like a tiger; his courtroom was the den of a wild beast, and when he entered it to take his seat, half intoxicated, his cheeks on fire, his eyes staring like a madman, even the boldest pleader was helpless before him. He ordered the court hall when he held sessions at Dorchester, after the Monmouth rebellion, to be hung with scarlet, and condemned the widow of a member of Parliament, Alice Lisle, by name, to be burned to death simply because she had given food and drink to two weary soldiers of the Rebel army. At a sitting of a few days at another place he sentenced two hundred and ninety-two people to be hanged. He died at the age of forty-one in the Tower, the state prison of England, where

he had been sent at his own request that he might not be torn in pieces by the people. "At his death," says Macaulay, "he was hated by all classes with a hatred which is without a parallel in English history." Assuredly, there must have been something wrong with the ideal of life of a man who could die at the age of forty-one, leaving such a record behind him, after having been Chief Justice of the King's Bench at thirty-five, and Lord Chancellor of England at thirty-seven.

Jeffreys was a moral bankrupt on the side of humanity. There was a brilliant American of the same profession who was a bankrupt on the side of fidelity. When Aaron Burr graduated at Princeton College nearly a century and a half ago, he made a record for scholarship which has never since been equalled in the history of the college. No more brilliant genius was ever born on American soil. If Aaron Burr had possessed the strength of character to have matched his intellect, there is scarcely a doubt but that his name would stand today as high as any name in American history. But Burr was a moral bankrupt. He was faithful to but one thing throughout his life and that thing was his own ambition. He violated at will the most sacred ties of nature and society; he gambled on the virtue of his innocent acquaintances; and he never made a promise in all his life except with the idea of breaking it, if he believed it would pay him to break it. He died at last at an advanced age, a ruined and broken man, leaving such a record behind him that it was with difficulty that his ashes were allowed to rest in the burying place of his father. In the old Princeton cemetery there lies a plain marble slab, now half chipped away by the relic hunters. On this slab there is the following simple inscription:

AARON BURR

A Colonel in the Army of the Revolution
and Vice President of the United States.

The tradition used to be current during my school days at Princeton that the body which sleeps beneath that tombstone was placed there after night, for the simple reason that it would not have been permitted to be placed there in the daylight.

Jeffreys and Burr were lawyers; with them, I wish now to link the name of one of the greatest philosophers of the ages, the founder of modern science: Francis Bacon. Bacon was not inhuman, like Jeffreys, nor faithless like Burr, but he was so weak on the question of money that he tarnished one of the most brilliant careers in the annals of history with a stain which his most indulgent biographers cannot wipe away. It is pitiful to think that a man with such transcendent genius could condescend to accept the miserable bribes which were offered him, but we have his own confession that he did so. Hence it

comes that for Bacon, the scientist, and for Bacon, the philosopher, all ages will have respect and reverence, but for Francis Bacon, the man, there will only be more or less of pity mingled with more or less of disgust.

In comparison with the genius of the three men I have just mentioned, the name of William Wilberforce sinks into insignificance; and yet, after his death, a grateful people erected a monument to his memory upon which was inscribed the following epitaph, an epitaph which is worth remembering: "The eloquence of his silver tongue has ceased, but the eloquence of his noble deeds will live forever."

There are a good many people who laugh at Puritantical ideas of morality, and yet these same people never sleep half so well, when they are in a strange country as they do when they are lodged in the house of a Puritan. It is because of the integrity of the men whom they pretend to despise that they are enabled to go to rest at night without the apprehension of being robbed of all they possess. As Woodrow Wilson used to put it in his classroom: "Some men possess integrity of character and all men get the benefit of what some men are."

The experiment of non-ethical education has been tried among nations and it has been tried among individuals, and it has failed often enough for people to think seriously of discontinuing it. The great difficulty with the ancient Greek civilization was its defective ethics. So far as philosophy and art are concerned, the culture of Greece will probably never be surpassed, but its religious system deified thieves, drunkards, and murderers, and placed an adulterer on the throne of Olympus. Certain modern nations appear to be following in the same pathway, and if this should prove true, they are destined to end at the same goal. The polite and cultured Parisian shrugs his shoulders in wonder at the Puritanism of his neighbors across the Channel, but when he consults the statistics of the population and growth of his native land, he finds that it is retrograding at a rapid rate, and that, from the present outlook, it is only a question of time, when it will be swept out of existence in the great struggle for survival among the nations.

It makes no difference what theory of morals we accept; whether we regard morality as the voice of God in the soul of man, or whether we regard it as the product of innumerable experiences inherited and preserved through an indefinite period of time; the fact remains that the man or woman who discounts the ethical element in his life is gambling his or her future, both for time and for eternity upon the most frightful risk conceivable by man. If it be true that the moral consciousness is of divine origin, then our action in defying it amounts to defying the Almighty, in the very Holy of Holies of his Sanctuary.

If, on the contrary, it is true that morality is only the product of innumerable experiences inherited and preserved through an indefinite period of past time, then to defy this product means simply to stake one experience against uncounted millions of them with the hope that the lottery of fortune will turn out the one prize among the millions of blanks.

The master mind of the universe, at least in a literary way, has drawn three wonderful pictures of men, all of them of consummate genius, who tried to defy the moral laws of the world and to come off unscathed. All of them failed. Richard III, after the most brilliant exhibition of energy and intellectual vigour, falls at last on the field of Bosworth and his crown passes into the hands of his deadliest enemies. Edmund, in the play of King Lear, after plotting against his brother and all of his relatives, and after succeeding in the most unexampled manner, sinks at last, never to rise again. The conclusion of his experience is found in the line uttered when he is at the point of death: "the wheel has come full circle; I am here; yes, here in the dust, with my enemy's sword above my head—here at last—the wheel has come full circle!" Iago, in the play of Othello, the fiend in human form; the personification of what the most brilliant intellect is apt to become when unchecked by moral restraint; the most skilfully drawn character of the most skilfully constructed play of the dramatist: he too, at the last, gets his reward and sees his finely woven net of villainy torn into atoms by the moral power of the universe. Nobody, so far as I know, has ever accused Shakespeare of writing his plays to prove any great moral lesson. Everywhere and by everybody he has always been considered as the great copyist of Nature; the man who never struck a false note after her, or varied a shade in the tints which he painted after her colouring. It is no light matter, therefore, that he should have drawn three of his greatest characters as men who exerted almost Titanic powers of intellect to overcome the moral laws of the world, and in every case made a miserable failure.

"Character," says Emerson, "is Nature in the highest form; it is of no use to ape it, or to contend with it." Solomon is still regarded as the sage of all the ages; the cherished intellectual idol of three great religions, and yet with all his wisdom, by his own confession, his life ended miserably and a failure simply because he did not think it worth while to obey the moral law. "If only Robert Burns had possessed a moral balance," says one of his biographers, "what miseries might he not have averted for himself, what might he not have become for the ages!" I have seen grand old white-haired Theodore Cuyler stand in the chapel at Princeton University and say, after enumerating the advantages of the school in an intellectual way; "Gentlemen, the grandest product of this grand old university is a noble Christian character."

There is a solidity, a reserve power, as Emerson styles it, about the man of integrity which is consciously, or unconsciously acknowledged by all who come in contact with it. Those who do not possess it, pay it the same sort of reverence which the demons were wont to pay to the Son of God. In times of great trial and perplexity they feel safer in the presence of a man who possesses this type of character than they do anywhere else.

Out in the Yosemite valley there is a magnificent mountain peak named El Capitan, rising thousands of feet into the air, with its base sweeping back into the Sierra Nevadas. There are earthquake shocks felt in that section, and when the guide is asked what the people do when they fear the earthquake, he replied: "They go back to El Capitan and they stand upon its base, for they say that when El Capitan falls, then falls the world!" Character is the El Capitan of the little world of the individual, and when it falls, then falls his world.

III. The Intellectual Ideal.

But man is not all Will any more than he is all Intellect, and because character is of first and primary importance is no reason why of itself it should be all-sufficient and complete. A fool is probably of more use in the world than a knave, but that is the best that can be said of him. No man respects a dullard, even though he be of princely birth. "I have tried Prince George drunk and I have tried him sober," said King James of England, "and drunk or sober, there is nothing in him. He is not worth as much as a trooper in my guards." Sins of or against the will are mostly sins of commission; sins of or against the intellect are mostly sins of omission. It is a sin of omission of the most grievous type not to develop to our utmost power, the intellectual strength which God has given us. "This god-like reason," in the words of Hamlet was not bestowed upon us "to rust in us unused." You doubtless remember, in the same play that wonderful catalogue of the powers of man in which we are told: "What a piece of work is man! How noble in reason! How infinite in faculty! in form, and moving, how express and admirable! in action, how like an angel! in apprehension, how like a god! the beauty of the world! the paragon of animals!" All this man is, or may become but in order to become it he must develop the intellectual powers which God has given him. There is something sublime, I had almost said divine, about the manner in which the mind of man can enter into the secrets of all the ages, of how it can commune with sages and philosophers innumerable; and thus, with all of his relative insignificance, man is enabled to carry the very key to the universe within his brain. How admirably the sage of Concord has expressed this idea in the opening lines of his Essay on History:

"There is no great and no small
To the Soul that maketh all:
Where it cometh all things are;
And it cometh everywhere.

I am owner of the sphere.
Of the seven stars and the solar year,
Of Caesar's hand, and Plato's brain,
Of Lord Christ's heart, and Shakespeare's strain."

Yes, you who sit before me, may think the same thoughts that Plato thought; may thrill with the same emotion which Shakespeare felt when he wrote his marvelous dramas. Moreover, this intellectual power is something permanent. We cannot carry our stocks and bonds, our houses and land, with us into the other world, into the eternity which lies ahead of us, but the mental capacity which we develop is something which will go with us wherever we go, it is a fund of which we can never be made bankrupt. There are just three words in the epitaph of the historian Green, who wrote the best popular history of England ever produced, but they are three words worth remembering: "He died learning." Whatever may be our lot in the next world, I do not believe that it will be to stand still. We shall need all of the capital we can take along from this existence, and next to the character which we develop will come the intellectual capacity and grasp which we make our own.

IV. The Esthetic Ideal.

A man, however, is not entirely Will, nor is he entirely Will plus Intellect; he is also a creature of Emotions and Feelings; in other words, he is esthetic as well as ethical and intellectual. No man who takes the long view of life can afford to neglect this latest, and in a certain sense, most brilliant side of personality. To enumerate what the individual misses who fails to develop the artistic side of his nature would be to eliminate a long and important list of items. Take, for instance, the case of music; what an inspiration it is, even to those who know but little about it; what an intoxication of the spirit; what a heavenly fire! It is said that there will be golden harpstrings in heaven, and we are wont to look upon it as a place where all of the scattered rays of earthly musical talent will be united in one harmonious unison, but what will all this amount to if one has no appreciation of the sound of a harpstring?

Much the same thing is true of the allied fields of poetry, of painting and of sculpture. Our esthetic enjoyment depends, almost entirely, upon cultivation. Almost every human being has the germ of artistic

appreciation within him if he will develop it. If he fails to give it attention, it will die still-born, and he will become an esthetic bankrupt for time and, so far as we can see, for eternity. Moreover, the artistic faculties must be trained in youth; money cannot repair the damage after the season has passed in which they should have been cultivated. "A man," said Doctor Patton, upon one occasion, "may have the fortune of the money-kings of the universe; he may live one-fourth of the year in town, and one-fourth in the country, and another fourth at the seashore, and he may spend the remainder of his time in Europe, but there are some things which his money cannot buy. One of them is a delicate appreciation of artistic beauty. If he has not nourished the germ which God gave to him in his youth, in his old age he will find it withered and dead, and when he enters eternity, he will enter it bankrupt upon the side of esthetic appreciation.

The life worth while will be achieved when we view things, as Spinoza said, "under the form of eternity," instead of "under the form of time," and also when in the light of this higher viewpoint we learn to develop every side of our nature in a free, harmonious, and symmetrical way. This is the highest goal which any human being can place before himself as the essential business of life. It is, indeed, the "summum bonum" of human endeavour. It is what the apostle means by taking the long view.

V. Practical Conclusions.

There is nothing, I suppose, which causes the careful thinker who really believes in the immortality of the soul, so much wonder as the manner in which men and women habitually neglect the opportunities which this world presents for self-development, along worthy lines. To make a living; to become famous or wealthy; even to outshine our neighbors in society: all these are objects of much seeking, but to make something out of ourselves that is worth lasting forever,—this is apparently the last thing most of us think about. The majority of old people see the truth when it is too late for them to do much to repair the mistakes that have been made. The best and greatest of the old men that I have known have made this confession, often with infinite pathos and regret. I do not suppose that any man ever had less to regret in this direction than Theodore Cuyler of New York, to whom I referred a few moments ago. And yet, I remember hearing Doctor Cuyler say, after he had reached the age of eighty years, when he was asked if he were afraid of any spectres in heaven: "Yes, I am afraid of the spectres of lost opportunities!"

"I do not wonder," says Ruskin, in the famous lines which Drummond has seized and made immortal, "at what men suffer, but I wonder often at what they lose." Life looks long to a young man and it

doesn't seem to him to make such a difference what he does day after day, and hour after hour, but by and by he gets a vision of the whole thing in a clearer light, and then he sees that every day and every hour were of infinite importance and that every momentary thought helped to make him the man he finds himself to be. "You shall give an account of every idle word in the day of judgment," says the Greatest of Teachers, and no truer words were ever uttered. Yes, every idle word enters, infinitesimally though it be, into the grand total which makes you, and you must account for yourself at the last. The law of development is inexorable. The personality of a man is not built up in a day. People often think that they can do things which will leave no impression upon their souls. There can be no greater fallacy than such a conception. When you enter the next world, you must enter it as yourself; you cannot enter it as anyone else, to think of doing so would be only to think of your own annihilation. Therefore the all-important question; the question that, if I had the power, I would burn as with some corrosive acid into the mind and heart of every person in this room, is this: "What kind of a self have I? Is it worth lasting forever? If it is not, why isn't it?" What sort of a heaven would you feel at home in? It is said that a dog's heaven is a door-mat before the fire, and some men have not much higher ideal before their minds. Life, it has been said, is like a fast express train, running between two points, which we designate as Birth and Death. As the train sweeps along, some of us look out of the windows; some of us read; some of us do nothing; some of us even pick our neighbor's pockets; but by and by there comes a slowing up of the brakes; the gong sounds; the trip is over and the train whirls off with other passengers. Whatever we have done has been done; whatever we have left undone must always remain so.

I have only one word more. The life worth while which comes as the result of taking the long view cannot be achieved without the firmest confidence in an all-wise, and all-powerful and an all-good Captain of our souls. We need not quarrel over points in theology, but unless we believe in a God, from whom we can hide nothing, and to whom we must all render account, all our character building will be weak and all of our symmetrical development will be slow.

There is a tomb in St. Paul's Cathedral in London which has no body within it because the body has never been found. One day two little boys entered the cathedral, evidently from the lower strata of London society. The one led the other, who, it was easy to see, was blind. They passed by the statues of kings, and sages, and poets, and every now and then the one boy would stop and say to the other, "Is this the one?" and his little comrade would step up and feel the monuments with his hands and say, "No," until at last they reached

the monument under which there was no body, and then they both stopped and the little boy went over it carefully with his fingers, seeing with the eyes of the blind, and then the two went out in silence. The monument was that of General Charles George Gordon, Chinese Gordon, they used to call him, who was killed at Khartoum, in the Soudan, and whose body was never recovered. Gordon took for his motto early in life the words which every young man or woman would do well to enshrine in memory: "Never tell anybody to do anything that you are afraid to do yourself." It is the inscription upon the tomb in St. Paul's, however, to which I wish to call special attention because it tells the story, not only of the secret of the success of Gordon's life, but of every other life that has been truly worth while. These are in substance the words of the epitaph: "He gave his strength to the weak; he gave his sympathy to the suffering; he gave his substance to the poor, for he had given his heart to his God."

Without God no life truly worth while can be lived; with Him such a life may easily become a glorious reality. It is only in the full consciousness of such an achievement that we can look out toward the future and say with Alfred Tennyson:

"Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar,
When I put out to sea.

But such a tide as moving seems asleep,
Too full for sound and foam,
When that which drew from out the boundless deep
Turns again home.

Twilight and evening bell,
And after that, the dark!
And may there be no sadness of farewell,
When I embark;

For tho' from out our bourne of Time and Place
The flood may bear me far;
I hope to see my Pilot face to face
When I have crost the Bar."

Toleration and Conviction

By REV. MILFORD HALL LYON, D. D.
Evangelist and Pastor

Luke 9:50—He that is not against you is for you.

Luke 11:23—He that is not with me is against me.

These two statements from the lips of Jesus and recorded in the same Gospel seem on the surface to be contradictory. It is hard to imagine them issuing from the same source. One advocates tolerance, the other expresses conviction. Each has its legitimate sphere in thought and life, but how can they be reconciled? Where is the dividing line between them? When does loyalty to your beliefs become bigotry? When does zeal for a cause become intolerance? Or reverse the question. When does toleration merge into mere indifference, charity into cowardice, and a plea for liberty become in fact a promoter of lawlessness and license?

It is extremely difficult to combine the elements of both generous toleration and strong conviction in one character. And it is equally difficult to determine in what ratio they should be combined. To have a mind always open for new truth, to seek to get the other's viewpoint, to look all around a subject, and at the same time to have beliefs and principles you would be willing to die for,—that is the ideal. Jesus alone blended these diverse elements completely and harmoniously in one life. "He that is not against you is for you" exhibits breadth and toleration. "He that is not with me is against me" expresses definite limitation and conviction.

Let us note the circumstances under which both these statements were made, and their application to present day conditions and needs. In the first instance there had been a controversy among the disciples as to who should have precedence, a controversy, which, it might be added, has never ceased. When Jesus discovered it, He took a little child and set him by His side, and said unto them, "Whosoever receiveth this little child in my name receiveth me: and whosoever receiveth me receiveth Him that sent me: for he that is least among you all, the same is great."

This was a simple but an exceedingly severe rebuke to their spirit of self seeking. They evidently wanted to change the subject, and John picking out a phrase, "in my name," from Christ's statement answered, "Master, we saw one casting out demons in thy name and we forbade

him because he followeth not us." How natural this was! John sought to excuse their own wrong doing by exposing what he thought was a fault of some one else. Now to his surprise, Jesus exclaims, "Forbid him not, for he that is not against you is for you." In other words the Master said, This one was doing a valuable and commendable work and doing it in the right way, in my name. What we want is to get the evil spirits driven out, and as long as the man is accomplishing right results, do not forbid him. It is a matter of minor importance whether or not he is a member of your group. Bid him Godspeed.

This plea for toleration which our Lord uttered is equally important and needed in our own day. Intolerance is not so much a matter of belief or unbelief as of temperament and training. It is found as often among the disciples of doubt as of faith. There is an illiberal liberalism. It is so easy to hurl the epithet, "fanatic," or "bigot" at one who expresses different opinions from our own. Jesus said, "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" The Jew decries the intolerance of many Gentiles, but when one of their race is converted to the Christian faith, his family and friends cast him off and regard him henceforth as dead. When a Catholic marries a Protestant, if a priest officiates, he requires that the Protestant sign an agreement that any children born of the marriage must be raised in the Catholic faith. Imagine a Methodist pastor making such a demand upon a Baptist or a Lutheran!

At an interdenominational conference held recently to promote peace and unity, the committee selected a Presbyterian divine to preach and administer the communion in the Episcopal church where the sessions were being held. But the bishop of the diocese forbade it!

In the Church of the Holy Sepulchre in Jerusalem various sects have each been allotted certain space. If a member of one sect happens to step across the boundary line into the plot of another, he is savagely attacked and driven back. How such things must pain the heart of our Lord. How confusing it must be to the natives on the foreign fields to understand the differences that separate the various Christian denominations. There is sometimes as much animosity manifest among rival religious leaders as among the openly ungodly. You cannot get all Christians to adopt the same forms and rites and symbols. Uniformity would be a doubtful blessing. "Other sheep," said Jesus, "I have, who are not of this fold." And again, "That they all may be one." "Forbid him not, for no one can do a great work in my name and lightly speak evil of me." What wonderful lessons for Christian people today. How their application would close the gaps, repair the rents and level the barriers that separate the followers of Christ. Christian toleration is a prerequisite for Christian unity.

Though in this statement of Jesus, "He that is not against you is for you," there is the note of toleration, yet there is also the recognition of division, of separation, and the presence of opposing forces. Our Lord plainly implies that there are those who must be counted as opponents. The prevalent sentimentality of our day that talks about universal salvation and all men being children of God has no sound basis either in Scripture or reason. Communism is just as spurious and dangerous in religion as in government. It is a dagger thrust at the heart of individualism, initiative and incentive. The aim of the adversary is to lower all men to the same level. It is the limitations of the banks on either side that makes the difference between a river and a swamp. This free and easy philosophy, allowing all things and disregarding distinctions, is one of the chief causes of present spiritual indifference and paralysis.

A prominent society lady was asked by an acquaintance if it was true that her son was going as a missionary to India. "Well, I would not put it exactly that way," she replied, "he is going to India under the auspices of our church missionary society to study the beauties of oriental religions." It is Christ-like to look for the good in all, but it is equally Christ-like to discern between the true and the false, the good and the evil. If I did not believe that the life away from Christ was lost, I would quit the ministry tomorrow. It is the fact of the line of separation between the lost and the saved that is the basis for all effective evangelistic endeavor either on the home or foreign fields. Erase this line and you dampen zeal and paralyze power.

This brings us to the second statement of our text, "He that is not with me is against me." Let us note its setting. They had brought to Jesus a man both dumb and blind, and He healed him of both his infirmities. But when the Pharisees heard of it they said that this had been done through Beelzebub, a synonym for Satan. Mark that they had not been enough interested in these miracles to make a personal investigation. Their knowledge was hearsay, and upon it they put the worst possible construction. Jesus exposed the falsity of their criticism by pointing out that evil could not overcome evil, Satan could not cast out himself. And then there came ringing out this eternal challenge, "He that is not with me is against me."

There is too little in our day of positive convictions, not only in religion, but also in politics and social relations. Opinions set very lightly on the average mind. There is a great difference between opinions and convictions. Opinions are things you hold, but convictions are things that hold you. There is not enough of the spirit of Charles Sumner when a colleague in the senate was discussing with him the subject of slavery and said, "But, Mr. Sumner, look on the other side."

Then that mighty warrior straightened up and replied, "When the issue of human liberty is involved, there is no other side." It is a belief in something and an enthusiasm for something that makes any life worth while.

Mark the severity and the audacity of this statement, "He that is not with me is against me." He did not say, Against you, or, Against us, but Against me. This is the utterance of a maniac or a God, the declaration of deity or the quintessence of egotism. To think of a Gallilean carpenter from an obscure village in a remote corner of the world daring to speak such words! It would seem like a drop of water setting itself up as a standard for the oceans, or a grain of sand for the continents. Suppose the greatest of generals, or philosophers or statesmen should declare himself the gauge by which all men were to be judged, and this not only for his own generation but for all ages to come, and that all who did not espouse his cause were to be counted as opponents. Such a statement would be considered not only supremely audacious but equally preposterous and absurd. Yet all this and more is implied in this saying of our Lord. Jesus requires what we would expect the infinite, omnipotent God to require, no more nor no less.

Let us observe also the thoroughness and completeness of these utterances of Jesus. "He that is not against you is for you" is extensive and inclusive, while "He that is not with me is against me" is intensive and exclusive. Mark He does not say "for me" but "with me." During the Great War it was one thing to be for the army overseas, but it was a vastly more serious thing to be with the army there. What does it mean to be with Jesus? It is to believe that He is the only begotten Son of God and Saviour of the world. That His life and death and resurrection are our only and our sufficient basis for eternal salvation. It means to declare personal allegiance to Him, to accept His teachings as truth, and to obey His commands. To be with Christ is to be like the branch connected with the vine, to have the life of His Spirit flowing into yours. This is infinitely more than a mere assent to articles of faith, to participate in forms and rituals, or to ally yourself with some religious organization. It means to do as His first disciples did, to abandon yourself wholly to Him as the disciples did. He said unto them, "Follow me," and they left all and followed Him.

This call of Christ is not only to communion and companionship with Him, but also to comradeship in service. He declared His mission was to seek and to save those that were lost. Somehow we have been losing the realization of the lostness of mankind. Jesus came to save lives from their sins, to transform character, to establish righteousness, to implant a nobler incentive, and to bring to earth the kingdom of heaven. The question then presents itself to each of us, Are these the

results I would like to see wrought out in the lives of men? Is there any plan or method that gives adequate assurance of accomplishing these results except the plan and method of Jesus? It is not a choice between a good and a better, but between something and nothing. There is no alternative, it is Christ or chaos. He is our only hope, not only for eternal life hereafter but for the establishment of right living conditions and social relations here and now.

But this is not all. Jesus adds, "He that gathereth not with me scattereth." This implies that if we are not positively supporting and promoting His cause, we are just as positively hindering it. It is the figure of a master builder planning the construction of a beautiful building collecting the material and putting each part in its proper place. But now a mob attacks the city spreading havoc and destruction. Or He may have had in mind the shepherd collecting the flock at sunset preparing to bring them into the fold for the night when a pack of wolves swoop down on the sheep to scatter and kill. Think of the issues involved, to be against Jesus! To be counted by Him in His great mission not as an ally but an antagonist, not as a help but a hindrance.

These declarations of our Lord are radical, but how could He tone them down and be true to His Father God and to His mission? Suppose the pilot of a ship bound from America to Europe persists in sailing south instead of east. Would the captain be justified in saying, Let us be liberal, let him have his way. Suppose in the realm of government an anarchist advocates abolishing laws, executives, courts, judges. Would opposition to such a proposal be deemed fanatical? Would a farmer be counted as narrow minded who insisted that in this climate the only proper season to plant corn was in the spring? Or a football referee be considered arbitrary who designated which goal must be crossed for a touchdown? We do not regard a mathematician bigoted who denies that twice two do not equal three or five, or a traffic officer tyrannical who compels us to drive on the right side of the street. Should we not expect that the laws and principles in the spiritual realm to be just as definite as in the material? In religion there must be some supreme authority, some court of last resort. The Christian finds this in Jesus Christ, and in Him only.

On the summit of the Rocky Mountains is a ridge extending clear from Mexico to beyond the Canadian border which is called the Great Divide. On one side of this ridge the streams flow eastward to the Mississippi, and on the other westward into the Pacific Ocean. So in the world of the spirit there is a line of separation. Jesus Christ is the Great Divide. Neutrality toward Him is impossible. Indifference is counted as great a foe as opposition. "He that is not with me is against

me. He that gathereth not with me scattereth. This message of Jesus is more than a statement. It is a trumpet call to each one of us to line up definitely and positively with Him on the side of salvation and service, of eternal life and eternal reward.

The Roman army in the days of the Caesars had a notable custom which they called the Sacramentum when the soldiers took or renewed their oath of allegiance to the empire. The commander first of all would leave his place and take his stand beneath the imperial banner, saying as he did so, "Rome for me." Then the next in command would follow his example, and so on down the line one by one to the last recruit. So let us deem it a glorious privilege to join in the greater Sacramentum. Let each and all tonight render or renew our allegiance to Jesus Christ as our Saviour and our Lord, and taking our stand beneath His cross exclaim from our hearts, Christ for me.

The Old Fashioned Home

By REV. J. C. MASSEE, D. D., LL. D.
Minister of Christ with the World for a Parish

Acts 2:46—I Corinthians 16:19

The home is central in human society and, therefore, central among the interests of men and women of all ages and lands. The home is the oldest institution with which human beings are acquainted. "God set the solitary in families" thus creating the one institution in which virtue and integrity could be constituted and from which flow forth those fountains of inspiration and influence which should give character, stability and solidarity to the human family. The home is God's institution for the preservation of order, the creation of integrity, the maintenance of truth and purity in human relationships and the establishment and recognition of those governing principles of life that make possible the preservation of its inherent virtues that make life worth living.

History will justify the assertion that those nations have been strong in which the home life of its people has been magnified. England's tremendous influence in all parts of the world can be attributed to nothing less than the character and influence of those great families who from early ancestry have sent out streams of beneficent influence. It is not her statesmanship, not that her leaders have had more astuteness or ability, more personal magnetism than the leaders of other nations, but that those fine qualities that have made the stability and integrity and virtue of her whole life have been magnified and relayed through her statemen's character. What is true of England is true of other nations whose influence has been felt in empire building and whose national life has continued in unabated glory and power.

Some years ago in discussing the deplorable situation in our own American life, especially in reference to the lawlessness in our great city centers, with the attendant threat of the rising tide of Communism or Sovietism, with the director of Welfare Work in the city of Philadelphia, he revealed a complacence and assurance about the situation in his own great city which rather amazed me. When I inquired of him the ground of his assurance, he replied very simply, "We have 400,000 home owners in Philadelphia and these homes stand like a stone wall between us and all the forces of anarchy and chaos."

That there are such forces operating in opposition to the American home, its traditions, ideals and its very existence cannot be doubted. Recently our Secretary of State at Washington in a public address declared that the present world struggle was between the ideals and forces operating in conflict around the Soviet principle as manifested in Russia and in the democracy of America. I think, without doubt, he is correct in that statement. America and Russia represent the great antagonistic principles of government and the principles underlying the organization of human society, the ideals to which that society labors and the rewards in social integrity which it hopes to reach. If the Russian ideals prevail in the world, then the American ideal perishes with all the inheritances of its past and all the prospects of its future.

In New York city I asked one of the District Attorneys of Manhattan from what group the criminals in that great city came. Without a moment's hesitation he said, "All the criminals in New York come from one of three segregated groups, the Jews, the Italians and the Negroes." He continued to say that each of these groups had discarded the American ideals and had adopted as the first article in their creed of life a demand for the destruction of the Christian church and the American home. He went on to say that if and when they accomplished this purpose, the American government would not endure a month. Someone may ask, "Why these three groups?" Because in New York these segregated groups are materialistic, communistic, atheistic. According to statistics available, of the five million Jews in America fewer than 300,000 are enrolled in the synagogues. In New York there are more Jews than were ever assembled in Jerusalem. There are more Italians than ever lived in Rome at one time and these Italians have, for the most part, abandoned their adherence to the historical Roman church and have adopted no other religious faith. There are more Negroes in New York than ever lived together in any other one city and in their segregated colony in Harlem can be found the one place perhaps in all the world where it is easiest to start a riot and more difficult to control the mob impulse. The assault of enemies from without, the madness of Sovietism, the vileness of materialism, the horror of mechanistic philosophy of life are terrible beyond expression.

But the foes that assail the home from without are not more terrible than those forces within our own borders that make for its disintegration. We tolerate in America the apostle of lust who, under the guise of a better moral and economic program, presents the horrible gospel of companionate or trial marriage. The divorce mill grinds constantly. One American state after another lowers its standards and

opens its courts to ease the divorce procedure. Even church councils approve the propaganda of birth control and ecclesiastic sanction is being lent to easy divorce and quick re-marriage. A godless plutocratic society finds it easy to purchase the indulgence of marital dissolution on the one hand and the forging of new bonds on the other. Therefore, our moral and society life has suffered the collapse of its morale. Our whole social body is being poisoned by the seepage of the cesspool of human lust.

A Revival Needed

We must save the homes if we would save the children of this and succeeding generations. We must recover the American homes to their Christian foundation and Christian ideals. We must re-unite in holy bonds, indissoluble, and inviolate the Christian home and the Christian church.

The Early Church

The early church owed much to the homes of the early disciples. The earliest assemblies of the church were in the temple and the homes of the disciples. Daily from house to house they broke bread and rejoiced in the fellowship of Christ and the saints. Paul was indebted to Aquilla and Priscilla for shelter, for companionship, for a larger and better understanding of truth and for partnership in those labors by which he so far advanced the kingdom of Heaven. There is a refreshing touch in the account of the home life of Timothy indicating the influence of ancestral faith upon life and its contacts. The ruler of the synagogue in Antioch welcomes the church into his house when driven from the synagogue by its furious foes. But this was nothing new. Jesus reveals His life and ministry in many intimate touches in the homes of his friends. In Bethany we find him the familiar friend in the household of Lazarus, Mary and Martha. There he is revealed as a great teacher indicating the one thing needful and rejoicing in the response of loving hearts to the message and ministry of His person. In Peter's home he laid His hand upon a sick one from whose body the fever immediately departs, while He himself is revealed as the healer. Zaccheus stands at the door of his house when in the act of admitting the Lord Jesus into his home to repudiate his former manner of life and gave promise of restitution in repudiation of the wrongs he had perpetrated. Matthew, when led to the Lord immediately makes a feast and invites his friends to meet this guest of honor who has become the Lord of his home and He has become the Lord of his life. It was at Cana of Galilee that he began his first public ministry, taking account of the needs of His friends, saving their face from embarass-

ment and preserving those social amenities that contribute so much to our mutual happiness.

There is a beautiful story of a little girl, guest for a day in the home of wealthy friends of her parents. With naive childish interest she admired everything she saw and in the course of her conversation with her hostess said, "What a beautiful home for Jesus to visit. Does He come often?" Her hostess, suddenly smitten with a consciousness of the absence of One whose presence alone could sanctify the house and transform it into a home, answered with a sudden gush of tears, "No, darling, Jesus has never come to this home because He has never been invited, but I will invite Him now, not only to come, but to stay and to make this home His home."

It is easy to imagine the transforming of that home and the creation of a new atmosphere for all its family life proceeding from the presence of the Unseen Host, the Silent Listener to every conversation and sanctifier of every relationship.

The Old Fashioned Home

Let me say once again that the recognition of the Christian home in close relation to the Christian church is an essential to the welfare of our community life and is essential to the welfare of the church itself. I have a great conviction that the church can never be at its best until it builds the homes of its people into its life in the most vital and intimate way. I am not sure that I would wish to restore the old family pew, but I am quite certain that I would wish to see a restoration of the habit of families sitting together in the church service. Around the family altar and in the place of worship in the church should be two great rallying points for the expression of that faith in the family which alone can interpret life in the realm of the Spirit and add to the life a character of Christian integrity without which society must disintegrate and the very life of the Spirit must perish. The Christian home is made in order to teach children those essential virtues which can be taught nowhere else and to provide the discipline growing out of mutual contacts and the recognition of mutual responsibilities. The home alone can teach reverence as it should be taught. Oliver Wendell Holmes once said no man can be made into a scholar in one generation. The real scholar becomes such only by imbibing out of the atmosphere of books and study the very essentials of love for letters and the intuitive discernment of methods and habits of study. No life can ever learn reverence so perfectly as in a home pervaded by the consciousness of God which finds expression in attitudes and conversation and conduct. The home is made to teach children obedience

to law and the recognition of authority. The cities of our America are filled with lawless gangsters who lend terror to our urban life. Gangsters are not made in homes, they are made on the streets and therefore we must substitute for the wild lawlessness of the streets the wholesome love of the home. Children must be taught that when authority speaks, obedience must be yielded.

There is a charming story of a young mother and an old Scotch friend. She was telling him of her difficulties with her wayward little son. The child had the habit of running away from home. The mother said, "As soon as he was able to walk he would push open the gate and run out on the streets. I put a button on the gate, but very soon he discovered how to turn the button and again ran away. I put the button higher out of his reach, but he got a box and stood on it and again found his freedom. Again I put the button higher but standing on his box he reached with a stick and turned the button and continued to run away." At this point the old Scotch friend broke in to say, "Ah, my lady you dinna ken how to do it. Put the button on the boy."

That is the problem of the home—put the button on the boy. Teach discipline with that infinite patience that enables the parent to say the same thing to the same child on the same day on the same subject in the same tone the hundred and first time that it was said the first time, for it is "line upon line, precept upon precept, here a little and there a little" that accomplishes that training of the soul that gives permanency of character to life.

The home must provide discipline in the formative years when the soul is finding its set, and life itself determines its directions, for direction determines destiny.

Ruskin, the eminent English essayist, declares that his mother never did him a greater service than in one illuminating experience. As a baby in the lap of his nurse he cried for a white hot lamp chimney. The nurse kept saying, "No baby, no baby," as he persisted in the effort to reach the lamp. Finally his mother said to the nurse "Let him have it." Ruskin says, "I obtained what I wanted but discovered two things—that hot lamp chimneys burn baby hands and that somebody knows more than the child knows and to that somebody the child must yield obedience and discipline."

Influence and understanding of life can nowhere be so perfectly manifested as in the Christian home and that love and understanding of life as revealed in the home more perfectly than any place else translates and interprets Jesus Christ to man.

Once a very charming young man, who, seeming to have a very

genius for dealing with children, craved the privilege of boarding in my home. I told him we did not keep boarders, that mine was a home, not an inn, but for some reason he insisted. After a time I yielded to the extent that I offered him the privilege of one month's residence in my home upon two conditions. First, that he promise to move at the end of the month and that before he went he would give me the opportunity to present the claims of Christ to him. At the end of his month, true to his word, he agreed to move, but when I asked him to come into my study for the final interview, he said, "It isn't necessary. I have already made the decision you desire. I know nothing of those Christian courtesies that are common expression of daily life in your home. My father and mother were divorced and my entire knowledge of life has been reached from a purely pagan conception, but I have spent a month in your home. I have seen Mrs. Massee with the children and I have accepted the Christ whom she embodies in her daily life in this Christian home. You do not need to urge me."

We need Christian homes to re-embody faith in God and bring to man anew the conviction that He is God, and that because His promises are true in our hearts and homes there can be no real disasters, no real losses. If love and the promises are left to us, nothing is lost.

Who can estimate the value of the habit of prayer at the family altar and the sanctifying influence of Christian homes on the hearts and lives who are nurtured in them? Somewhere I have read that once John B. Gough came to a home in Rochester, N. Y. His host was an eminent lawyer whose only son was a confirmed drunkard. His drunken, sottish life had disgraced and dishonored the name of his father, who, finally irritated beyond endurance, turned the boy out of his home and forbade his returning. But the mother had insisted that her husband must provide one room to which the boy could come as a refuge. Consequently, the father had builded outside the house a stairway by which the son could find entrance through a window turned into a door into his room. The mother had agreed to keep the key between that door and the house in her own possession and permit no one to enter the home through that doorway. When Mr. Gough came into the home almost immediately the mother said to him, "Mr. Gough you are come to my home for one purpose. My boy is in his room recovering from a drunken orgy. He has been in the midst of delirium tremens. Here is the key to his room, go up the stairs and go into the room and lead my boy to Christ." For her importunity Gough finally consented. Climbing the steps he opened the door and went in. He was greeted by a man of unshaven face, disheveled hair, blood shot eyes, and bloated cheeks, whose one greeting was a furious oath demanding to know why the stranger dared to enter his room and disturb

him there. Gough replied, "I have come to talk to you about the love of God and to point you to Christ, the Saviour." But the man said, "There is no God and there is no Christ." Mr. Gough said, "Let me pray with you and ask God for mercy and Christ for salvation," but again the indignant answer, "No, I will not pray, I do not believe there is a God or a Christ." Gough said, "But God loves you." "There is no love." Then Mr. Gough said to him, "Do you not believe in love at all?" "Yes, I believe in love because my mother lives and loves." "Then," Gough said, "if you will not pray to God or pray to Christ, kneel down with me and let us pray to love." Then he drew the drunken wreck down to his knees. Suddenly, burying his face in his hands, he sobbed out, "O love," for instantly God's Spirit flashed into his mind, "God is love," and he cried, "O, God." Again the Spirit flashed into his mind, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." Then he cried, "O, Christ" and in that one cry he found salvation and staggered to his feet a redeemed man forevermore delivered from the curse and dominion and power of sin.

It is that character of home we need to re-establish in American life and when it is done we will treasure anew the immortal hope that when our earthly house disappears we will find in the heavenly home above "a house not made with hands, eternal in the Heavens." Now our treasures are being transferred one by one from earth to heaven. To some of us most of our treasures are still in the earth and the heavenly home seems far away, but to some, one by one, earth's treasures have been transferred to that home beyond. And now we wait with impatient spirit to meet beyond the borderland those "whom we loved long since and lost awhile."

Why Does God Permit Good People to Suffer?

By REV. J. C. MASSEE, D. D., LL. D.

The problem of pain is as old as human experience and the inability to understand it as common as human experience. I present this morning the historical allegorical drama—Job, that through this inspired record light may be thrown upon your own problems and perplexities arising out of not understood or mis-understood sufferings.

The Setting of the Stage

Satan presents himself among the sons of God before Jehovah. God immediately challenges his presence and requires of him an account of his recent activities. Satan reports that he has been going up and down the earth and walking to and fro on it. Satan is always in character—he is the meddler, the troubler, the slanderer, the deceiver, the accuser of the brethren. God invites his interest in an observation of His servant Job, whom he declares a perfect and an upright man, one who "eschews evil and chooses the good." Of course, it will be understood that perfection as here employed by God is the perfection of relation, rather than of conduct. God is declaring that Job is his servant—one with God in his interest and sympathies, right in his attitudes and relations—that he is God's man by choice and purpose. Perfection in the Scriptural sense is the perfection of relation rather than of conduct. One who is perfect in his relation may be in the process of being perfected as to his conduct. Life is not complete—its course has not been run—its experiences are not yet perfected. Even the perfect Son of God must be perfected through His sufferings. God presents Job as a man at one with God.

Satan's immediate response is that of the scornful cynic—Job is only good because honesty is the best policy, because goodness pays. God has surrounded him about with prosperity, made him the possessor of great wealth and great honor. He has loaded him with honor and given him the admiration and affection of his friends. Job's response to God is only that of a well set, well contented, complacent security. Take away from him what he has, deprive him of his fortune, rob him of his family, destroy his security, break down his inner defenses of confidence and he will renounce God to His face.

God accepts the challenge. For while Satan does understand man in his natural life, he does not understand him in his supernatural source of life. He understands man as he is, but he does not understand man as he is with God. Redeemed man is beyond Satan's comprehension. There are motives and powers that operate beyond Satan's ken.

Job is left in the dark. You will note that the arrangement is made between God and Satan. Job is turned over to Satan's terrible, mysterious and disastrous providences, and Job is left with no idea as to what is approaching. He is given no intimation that would strengthen his resolution, increase his trust, or support his trial. Whatever comes must be endured in the dark. He is left alone to question the goodness of God.

But that is not the worst of the situation. If anything more terrible could be imagined it is that Job is left to this terrible ordeal **while his friends and acquaintances do not understand.** He might endure it, but can he endure the suffering and suspicion alike? The proud man is humbled, the wealthy man is impoverished, the great man is belittled, the triumphantly successful man is defeated, and no explanation is offered to his friends as to why.

Job's first reaction is to recognize the shameful humiliation of his circumstance. He shaves his head, rends his robe and falls on the ground, overwhelmed by the disasters that overtake him. But he worships God and does not charge God with folly.

Misfortunes never come singly. We have a saying "it never rains but it pours." Job found it so. One disaster after another overtook him until he had been swept clean of all his possessions and comforts. His losses and sorrows did not come as one fell blow, they came singly, but in quick succession. He is given no time to recover from one loss before another befalls him. The Sabeans have taken away his oxen and asses. Very well, he can endure that loss—he has abundance left. But the fire of God falls upon his sheep and his servants and in his dismay at this greater loss, a third stroke in the dark deprives him of his camels and the servants attending them. Upon top of all this destruction as to substance, sudden calamity visits his family. All his children are swept away in one dreadful tornado. But he arises and cries "naked came I into the world and naked shall I return." Nothing is left. All is lost.

Then in a valiant effort to maintain his poise and his faith, as a boy whistling in the dark to keep up his courage, he cries "the Lord gave, the Lord hath taken away, blessed be the name of the Lord." He was mistaken, certainly. In believing that God had taken away he was

only groping in the dark, but the attitude of resignation which embraced what he believed to be the will of God for himself could never be mistaken. We know, because He permits us to get behind the scenes, that not God, but Satan had taken away. God had sowed only good seed in the garden of this man's life—an enemy had spread the tares in the dark.

A Full Cup

Job is required to go the second mile. When the losses and misfortunes which attended him in Satan's first effort did not estrange him from God, nor make him charge God with folly, Satan returned with another challenge that if he should be permitted to afflict Job's body, he would be made to curse God. And so he is given over for this further test in the hands of his enemy. Added to his losses of fortune and family he is now smitten with a loathsome, long continued, enervating, discouraging sickness. Even if he had it in him to recover, his sickness defeats the desire to recover. He is a man without hope. Satan laughs in the anticipated glee of victory. But "he laughs best who laughs last." Still Job maintains his integrity.

Who's To Blame?

The natural impulse of man under the shadow of sorrow and suffering is to find a scape goat. He looks for his own scape goat. His friends are interested and keen to fix the blame somewhere. "Who has sinned, the blind man or his parents?" asked the Pharisees of the Lord Jesus.

Job refuses to accept responsibility for his own sufferings if that responsibility is to be taken as an acknowledgment of wrong doing. He stoutly maintains his own integrity. There are two groups of people with two attitudes in this business of blame fixing.

Job's wife represents one of them. She simply says to Job—"God is responsible, He has left you down, He has not kept faith, righteousness does not pay. You maintain your integrity at too great a cost." But with God out of the picture one quite realizes that life is not worth living. Kill yourself. Be done with it. Get from under the burden. Deliver yourself from the shame and degradation of failure, of falling fortune, of failing health. It will take more than human courage to meet and disregard the criticism and suspicion of your friends. Who dares stand up against the adverse opinion of the people? And so his wife advises him to "curse God and die."

Now a man ought to be polite to his wife under most circumstances, and I suppose Job meant to be at least courteous in his terrible answer to her. But to put it in plain language he simply said to her

"You talk like a fool—one of the impious women, one cannot receive good from God and not evil. He will slay me, but I will trust Him."

Patience is steadfastness. If you think of Job as the most patient man in terms of passivity and non-resistance and polite speech, you greatly misjudge him. He raises his wrath to curse the day he was born. He tells his wife that she was a fool. He sneers at his friends. "Doubtless you are the people and wisdom will die with you." "Miserable comforters are you all"—"liars," he cries against them. He even cries aloud in wrathful protest against the injustice of God's treatment of him.

But he holds on to God. He does not break his friendship with Him. He does not understand, but he trusts. He staggers, but he does not fall. He believes in spite of adverse circumstances. He is God's man whatever befalls. I never contemplate this aspect of patience of steadfastness without remembering some lines of English doggerel that seem to be apropos:—

"One constant element of luck
Is solid, old Teutonic pluck
The mongrel's hold may sometimes slip
But only crowbars break the bulldog's grip
Small though it seems the jaw that never yields
Brings down the bellowing monarch of the fields."

And so, under the bulldog grip of Job's faith in God, the Goliath of doubt and despair is brought down.

Job's friends appear on the scene. Sometimes the visit of a friend is a greater disaster than loss of a fortune. If he come with confidence and comfort, he can be to a tried and troubled soul as a very angel of God, but if your friend approach you with suspicion, though he open not his mouth, yet his presence becomes a curse and burden.

Job's friends sit silently before him for seven days, but while their lips were silent, their looks were eloquent. Their very attitudes, their manners, their downcast eyes spoke in thunderous tones of their questions and doubtings—their suspicions. They always had had a question about Job. They had secretly doubted his integrity. They felt that his fortune was too good to last. They had known that he was not as great as he seemed to be. They are not really surprised that God has found him out and exposed him. Though his three friends all sing in different keys, they are singing the same song. Though they approach their arguments from three different angles, they support the same explanation of his circumstances. Plainly put it is: that only sinners suffer, therefore, Job is suffering because he has sinned. There is something wrong somewhere. They must fix the

blame. Where is it so easy to put it as upon Job? There is a charming story of an old lady who returned from San Francisco to her eastern home after the great earthquake. Being asked by a kinsman "Aunt Mary, what did you think of the earthquake?" she answered, "I never enjoyed anything more in my life." In dismay he asked her why she had so enjoyed such an experience to which she replied, "Why, honey, that is the only thing that has happened in forty years that John did not blame me for." Perfectly natural for his friends to fix the blame on Job. Who must hope to bear the blame for his own suffering but Job?

Eliphaz supports his argument on the ground of experience and observation. We have seen that the good prosper and that the evil suffer. Bildad appeals to tradition—the old folks have told us that the good prosper and the evil suffer. Have we not told our children so? Do we not tell them that God will not love them if they are bad? Do we not tell them in the face of God's own statement—"God commendeth his love toward us, in that, while we were yet sinners, Christ died for us?" Zophar maintains their common thesis on the grounds of logic. Like produces like. Evil can proceed only from evil, therefore, suffering can only accrue from sin. Job answers his friends. To Zophar he simply says, "Prove your contention, uncover my sin, expose my wrong doing, find me out, put your finger on my fault." To God he submits the problem that even if he had sinned it would be better to forgive and restore him than to punish him. Job has not yet discovered that even God's providences of suffering are not punitive but rather disciplinary. To Bildad Job replies, there is no justice in his present situation. He maintains his integrity in the place of his suffering and makes an appeal to God for justice. To Eliphaz he answers, "The wicked do prosper. Robbers grow rich and great. You all are forgers of lies." He sees no hope of recovery but in the darkness gets a glimpse of the truth and he cries, "If a man die, shall he live again?" Perhaps he has a new temptation to suicide but out of the despair of it he can cry, "I know that my Redeemer liveth—my witness is in heaven." He holds the vindication of the future against the evidences of the present.

God Speaks

Job had uttered two prayerful protests against his experience. One, "Oh, that I knew where to find Him then would I appear before him and set my cause in order. I would maintain even to God my integrity and require of Him an answer to my complaint—why am I permitted to suffer in the face of my integrity?"

The other: He had cried, "Oh, that my enemy would write a

book! Oh that God would reveal, that He would give a revelation, that He would let me know what He is about, what His will for me is."

Then God answers. He calls upon Job to stand before him and He reveals Himself to him. In effect He says to Job, "Who are you who darkens counsel without knowledge, who are you who would justify yourself at the expense of God? Look around you, Job. Where were you when the foundations of the earth were laid? Can you explain the mystery of nature? Can you chain the forces of violence, the storm king, thunders, lightnings, cold and heat? Can you put a measuring rod on the expanse of Heaven and reveal its secrets? Have you not discovered that in the greatness and goodness of God, in the turmoils of nature somehow God brings cosmos out of chaos, order out of confusion, peace out of conflict—that the same hand which wounds, heals? Can't you trust me, therefore, with yourself? With this fact established, Job, that you and God are one, couldn't you see it through with me and still maintain unquestionably the faith and loyalty and devotion that has justified my trust in you, even while I tried you to prove your disinterested support, faith and affection for me?"

Then Job arose and cried, "I had heard of Thee by the hearing of mine ears! I had not understood, my knowledge had been only partial, therefore, I have sinned with my mouth, but now mine eyes see thee. I understand now."

Then restoration, re-inforcement. Satan's sneering cynicism is hushed and rebuked, while God and His man move on life's journey in unbroken and joyous fellowship.

Some Windows

Let us find a window or two for the light to break through the wall of our argument. Is not the whole story told in a later passage from the New Testament that "all things work together for good to them who love the Lord"? Will all accept this? Certainly not. Is death good? No. Is the loss of fortune good? Not always. Is the failure of friends to be desired? God forbid. But the mingling of these experiences with those which are themselves good, produce the right complexion and character for the value of good. The artist, sitting before his canvas with pencil or brush in hand, with the power to portray upon the canvas that beautiful picture which now resides in his mind alone, cannot put his picture upon the canvas with one color, he must mix his paints and mingle his oils until, with infinite patience he produces the exact coloring and applies the exact portion. An eminent English minister has said, "I never understood how God used Satan to make saints until I went into a blacksmith's shop and saw the blacksmith use his helper with the sledge hammer. I saw

him lay the white hot metal on the anvil while the sledge hammer in the hands of the helper fell with terrible blows upon the malleable metal. There were enough blows to destroy the metal, but all the time as the helper struck the metal, the blacksmith turned it, directing each blow, now here, now there, until at last the iron had been shaped to its purposed pattern. God sometimes employs Satan with the sledge hammer of suffering to shape the life of the saints to His own purposed pattern of glory. The mercy of God reverses the law of sowing and reaping. The seeds of sin fail to produce their natural crop in the human soil made barren by the presence of the cross. Cowper, the English poet, out of experiences that all but broke his heart and brought him to the temptation of self-destruction, wrote two poems, from one of which I quote two lines, the other in its entirety. First—"The path of sorrow and that path alone
Leads to the land where sorrow is unknown."

The other—

"God moves in a mysterious way
His wonders to perform.
He plants His footsteps on the sea
And rides upon the storm.

"Ye fearful saints, fresh courage take.
The clouds you so much dread
Are big with mercy and shall break
In blessing on your head.

"Judge not the Lord by feeble sense
But trust Him for His grace.
Behind a frowning providence
He hides a smiling face.

"His purposes will ripen fast,
Unfolding every hour.
The bud may have a bitter taste
But sweet will be the flower.

"Blind unbelief is sure to err
And scan His works in vain.
God is His own interpreter
And He will make it plain."

So beloved, out of your experiences, you who are here today may find God and though he permits Satan to break you, that breaking will be the revealing experience which will declare the saving grace and the sanctifying power of God in your life and give to you a testimony for Him larger than any other experience could ever produce.

Soiled Feet in the Master's Hands

By REV. J. C. MASSEE, D. D., LL. D.

John 13

The self-consciousness of Jesus was the self-consciousness of Deity. The things Jesus knew he knew from internal evidence, from intuition. Whatever the commentators and critics may think, my own conviction is that His consciousness of His essential Deity was coincident with His self-consciousness. As soon as He became conscious that He was a being He was conscious of the character of being He was. He arrested His knowledge of men. "He himself knew what was in man. He knew that Judas was a devil, even when He called him into the circle of disciples. He saw Nathaniel under the fig tree before Phillip had called him. He had an intuitive discernment of truth and knowledge of God's will: So that his critics in wonder asked—Whence knoweth this man these things? He had a conscious unity with God, also which sustained and guided him in all his human contacts and in every variety of experience.

The Text

Jesus had throughout his entire public career been profoundly conscious of His hour. When His enemies would have thrown Him over the precipice at Capernaum He escaped them because His hour had not come. When they would have stoned Him He passed through their midst to safety because His hour had not come. Again when after the feeding of the five thousand they would have taken Him by force to make Him King He refused their coronation because His hour had not come. But now, knowing that His hour had come He proceeds to the events which make this remarkable story of the text. The text reveals a three-fold self-conscious knowledge of the Lord Jesus: The consciousness of Authority, the consciousness of Origin and the consciousness of Destiny. "Knowing that the Father had given all things into his hands, and that he came forth from God, and goeth unto God." This three-fold knowledge becomes the basis of His action as recorded in the text.

The Consciousness of Authority

The consciousness of authority as a basis of action is very definite. The Lord Jesus claims the authority of heaven as the reason for His action and the action commended to His disciples.

In Matthew 28:18 He voices the claim of "all authority" as a premise upon which He predicates the great commission. There He said to His waiting disciples—All authority hath been given unto me in heaven and on earth. Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father, and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you." The "authority in Heaven and in earth" is therein declared to be the foundation of action for His disciples in making conquest of the world in His name. Here in this text the, "Knowing that all things are given into his hands" becomes the premise on which He predicates the unprecedented action of washing the disciples' feet. It is upon the authority of lordship over all things that Jesus lays aside His garments, girds Himself with a towel and washes the disciples' feet."

What are the "all things"? Reference to 1st Corinthians 3:22 will indicate the universal range of that authority. The "all things" include Paul, Apollos and Cephas, that is **all men; "life or death,"** in other words all condition and circumstance; **"things present or things to come,"** which is to say time and eternity. "All are yours and you are Christ's and Christ is God's. Here is authority in action. Unprecedented action based on unprecedented authority. What the peasant cannot do the King may do. Authority gives character to any service and lifts it out of the common place into dignity and honor. Would that the ministers of Christ could realize this fact always in relation to their service. How exalted the station of the minister of Christ, who, in 2nd Corinthians 5:20, is declared to be an ambassador on behalf of Christ. We are, indeed, "ministers plenipotentiary and envoys extraordinary," from the Kingdom of Heaven to this world, whose Gospel messages are designed to announce conditions of reconciliation between men and God. The recognition of that authority on the part of the minister is necessary for a successful ministry. The story is told of Doctor John Hall: Once on a crowded street in New York City he saw a helpless, bewildered old woman caught in the midst of the rushing traffic, at the crossing of two streets. She had been overtaken with panic and had completely lost her head. Suddenly the great preacher, himself, rushed out into the midst of that confusion, threw up his hands with a gesture of commanding authority, which was immediately obeyed by all the traffic of the street. This was the authority of righteousness and love in action. He then took the aged woman by the arm, led her safely through the danger zone to safety on the sidewalk. There he quieted her fears, gave her directions, encouraged her with a kindly word and sent her on her way, rejoicing. It is in that sense that the minister of Christ with the authority of a divinely endowed personality

should stand today in the midst of the world's turmoil of traffic, its commerce, its drift of custom, its superstitution and tradition, its godless science, all clamouring for a right-of-way, and command it to halt till the souls of men are rescued and brought safely to the rock, Christ Jesus. It is the minister's business to

"Rescue the perishing,
Care for the dying;
Snatch them in pity
From sin and the grave."

The Consciousness of Origin

Added to His consciousness of divine authority, the Lord Jesus lived under the consciousness of Divine Origin. Here is no exalted man. Here is no popular idol, suddenly become great. Here is no spiritual upstart, fighting for place. He stands ever in the midst of men consciously the Son of God, secure in the knowledge of His spiritual ancestry and aristocracy. Here is the courtesy of Heaven-given expression in relation to men. Here was a consciousness of divine relationship that lifted menial service to man up to the diginity of a royal act. The Deity in Him at once glorified the men whom He served and the service He rendered. It is said that once Alexander the Great made a royal gift to one of his servants. Overwhelmed with confusion the recipient protested his unworthiness to receive so rich a boon, so royal a favor. But imperiously Alexander hushed his protests, saying: "You may not be worthy to receive, **Alexander is worthy to give.**" It is in that sense that the Son of God, out of His abounding grace and from His royal store of compassion gives freely to men unworthy, the gift of life eternal. And thus He renders every service which brings security to their feet in the path of life and comfort to their hearts under its trying experiences.

Even so must every ambassador of Christ have that experience of the new birth which makes him consciously a child of the King. It is from a conscious sense of spiritual superiority in possession of life eternal that men are able to bear effective witness to Christ and render a redemptive service to their fellow-men. This consciousness of spiritual superiority rightly possessed can never become a source of pride but must always remain a source of deep humility in the consciousness that it too is a gift of God without merit on the part of him who receives and possesses it. But this new relationship, this sense of oneness with the Father, this consciousness of the divine origin of the life that is in us, makes for a holy boldness, a blessed confidence and an effective service.

The Consciousness of Destiny

The Lord Jesus knew not alone that He came forth from the Father, but that He was now about to return to the Father. His way, indeed, was to lead through agonies of blood, His feet were to find the via dolorosa. He is moving toward a coronation day when He shall receive many diadems and be crowned King of Kings and Lord of Lords. But He must come to it by Gethsemane and the sweating of blood. He must pass by the way of the Cross and the darkness in which the Father's face is turned away from Him. No tongue can tell the sorrows and agonies of the experiences that await Him just beyond His present hour. Nothing can bear Him through them so surely as the consciousness of His ultimate destiny. In the realization and assurance of the final outcome of His life, what matters the present circumstance. Some years ago, I visited, during the boom period in Florida a two-room shack where a couple were living under the most adverse circumstances in the heart of the Everglades. Quite freely they discussed with me their circumstances. But they saw all their present circumstance in the light of their future prospects. Just around the corner of the present, fortune awaited and with fortune the prospect of luxury, travel and ease. In view of that prospect what cared they for the hardship, isolation and toil of the waiting present.

In a slight way that experience indicated to me how Christ dealt with criticism, opposition, suffering and death. These were mere incidents of the life journey whose end is assured. Humiliation precedes exaltation. The day of the cross goes before the day of the crown: "Oh, who would mind the journey if the way leads home."

This attitude of the Son of God, among men, was long before His coming, indicated by a prophecy recorded in Isaiah 42-19: "Who is blind but my servant? Or deaf, as my messenger that I sent? Who is blind as he that is made perfect, and blind as Jehovah's servant? Thou seest many things; but thou observest not; his ears are open but he heareth not." Here is a perfect picture of the Lord Jesus in the midst of the clamouring of hostile voices proceeding straight on His way, seemingly unconscious of their clamour. His horizon is peopled with countless dangers, but He does not seem to see them. His eyes are fixed on a more distant horizon, and His ears are open to another voice. We hear Him quietly saying—My father worketh hitherto and I work. My father has wrought to the safeguarding of my way and so in quiet peace I follow on to do his will. It is thus that Paul, the bond servant of Christ moves to his task, boldly asserting that none of these things move him. Who then shall separate us from the love of Christ? Shall tribulation or anguish or persecution or famine or

nakedness or peril or sword. Nay, in all these things we are more than conquerors through Him that loved us. It is in that confidence that He boldly turned upon His enemies with this defiance: "Henceforth let no man trouble me for I bear branded in my body the marks of Jesus." And at the end he expresses the confidence of his reward for his last labors in one tender passage, in Timothy—I have fought the good fight, I have finished the course; henceforth there is laid up for me the crown of righteousness, which the Lord the righteous Judge shall give to me at that day; and not to me only, but also to all them that have loved his appearing."

Jesus Washes the Disciples' Feet

Only one clothed with the dignity of divine authority, conscious alike of a divine origin and a divine destiny, could render such a service to such men with dignity. But here Jesus is getting attention for truth in action, for Deity in service; for the Kingdom of Heaven in its social expression. One who sees in this incident, merely a ritual of service, utterly misses the symbolic significance of His act. Here is something infinitely more important than a foot-washing ordinance. He has rendered a menial service and clothed it with the dignity and royal character of the Son of God. And in effect He instructs His disciples that they, partaking of His divine nature should, in His spirit, emulate and exemplify this character of service rendered to men. Paul later expresses the same thought to the Philippian church when he writes to them—"Have that mind in you, which was also in Christ Jesus, who being on equality with God, counted it not a thing to be grasped, but emptied himself, taking the form of a servant."

Jesus Teaches Humility

Our Lord in this incident forever differentiates humility from humiliation. He separates the humblest service from any shadow of shame. How little did His disciples know or display of that spirit.

Once while preaching in sudden realization of an urgent need to have a window opened for the sake of some fresh air I appealed to a minister sitting near to open a window just at hand. He indignantly refused. That was a service beneath him, "Let a deacon do it."

An eminent minister supplying my pulpit in Boston for a few weeks, conveyed to my young people his own philosophy of life in a statement that he **never served anyone but that he required all to serve him.** Can you imagine it? A servant of the Lord Jesus, who gloried in the fact that He "came not to be ministered unto but to minister." One who serves in the spirit of Christ carries his own sentence of death within himself. A proper relation to God in Christ forever and always

exalts while it discredits position, precedence and privilege. The servant of Christ has the privilege always of living in conscious superiority to his circumstance. He has the right and the power to put himself beyond the reach of taunts, sneers and persecutions. After one disastrous failure an eminent minister of my acquaintance said—"I am greatly humiliated, I fear I am not humbled." Of course, he had no right to wonder at his second failure. Mr. Lincoln, during the Civil War, when insulted by George McClellan who under his appointment, was acting as the Commanding General of the Federal Army, was urged by a cabinet official to reprimand and demote the general. But Lincoln, with characteristic humility replied: "I would hold George McClellan's horse in the street, if that would save the Union." In my judgment it was that spirit of the martyred president that was responsible for the fact that we have in America today, one great nation, rather than a group of warring Confederacies.

It is this spirit of humility born of a right relation to God that lifts life out of its self-centered and earth-centered limitations, into the limitless liberties of a God-centered control. There is no service anywhere to anybody in the world beneath the dignity of a child of God, if rendered in the name of Christ. In the hour of the Master's greatest world acclaim He rode into the royal city on the shoulders of an ass, thus linking Himself to the world's humblest beast of burden. "He laid aside his garments, he took a towel and a basin of water and washed" the soiled feet of His Galilean peasant disciples. One final text is to be added.

Jesus Is Host

At first poor, impulsive Peter refuses this service of the master. In amazement and protest he cries—"Lord thou shalt never wash my feet"—but when the Master quietly says, "if I wash thee not, thou hast no part with me," Peter would fain go beyond the washing of his feet and include his hands and his head also. But then the Master with one of His quick plays upon words answers—He that is bathed needs not to be washed. Which is to say that when life has been submitted to the Master's cleansing, there will need to be no second work of grace. Regeneration needs no second blessing. Eternal life carries within its original impulse the power of permanent expansion. Jesus having bathed you nothing more is needed. Till that is done nothing has been done. Said a man who came into one of our services and heard the Gospel message, "I feel like I had had a bath." Exactly! In this act of service Jesus presents Himself as host upon whom the responsibility for all the provision, for all the needs of His disciple guests abides. It is the very thought of the Lord's supper. He is host there. He is

el Shaddai in action. He is to provide food, shelter, protection, comfort. What other attitude can we have toward Him than this?

"Have thine own way, Lord,
Have thine own way;
Thou art the potter,
I am the clay."

A Witnessing Church

By REV. LEWIS SEYMOUR MUDGE, D. D., LL. D.
Moderator of the General Assembly of the Presbyterian Church in the United States

St. Luke XXIV:48—"And Ye Are Witnesses of These Things"

We ask you to use your imaginations! We are in the crowded metropolis—not by this peaceful lake. We are in the "Church of All Nations"—not in this great tabernacle. We are attending an evening forum—not a Sabbath morning service. We are about to listen not to a single sermon—but to a series of addresses, from men who appear on their own initiative in the pulpit and speak each as he is moved at the time.

The first who addresses us is a young man—a Jew—a communist. He arraigns particularly the municipal government. He asserts that local civic corruption is due largely to the indifference of the Church, and exhibits great bitterness toward the church.

He is followed by an old man—a former Russian Judge under the Czarist Regime. The Russian is a Socialist. He arraigns the church because of its association with the capitalistic system as the main cause of the present widespread poverty and unemployment.

Then, there rushes to the platform, an Irishman with flaming red hair. He is an atheist and an anarchist. He makes sport of the communist and the socialist. He also, in no uncertain terms, pays his respects to the church. He declares he is willing to debate its doctrines and its ethics with any man on any platform and then he suddenly changes his attitude and with a voice rising in pitch he shouts "But the church has **things** which no other human organization possesses." "What other human organization," he continues, "will in the person of one of its ministers, welcome us at its door when its members know that we are come to condemn it, furnish us the shelter of its roof, bestow on us light and heat, treat us with every courtesy while we arraign it and all its works and then when we have finished, again in the person of one of its ministers, thank us for coming and bid us return to repeat, if we please, our previous arraignments." "I declare," he repeats, "the Church has **things** which no other human organization possesses."

Is there not a most remarkable echo in these words of this atheistic

anarchist of the words of our Lord? Those words which He spoke on the very first occasion after His resurrection when He and His disciples were gathered together. He declared to them, and to their successors all through the ages as well, "And Ye Are Witnesses of These Things."

The things to which He referred with such thorough comprehension, were the very things to which the atheist anarchist made reference in his ignorance.

Now what are these things, which are the churches' special heritage, which distinguish it from all other human organizations and of which we have the honor and glory of being witnesses?

I—A Great Fact. Facts are primary things. Essential things, fundamental things, absolutely necessary things, in human life. Thus facts are regarded by the business man, the scientist, the historian, the theologian. The Christian religion is first of all, a religion of facts. Its doctrines are founded upon facts. Its moral precepts are based upon facts. The essential facts of Christianity center in the life of Jesus Christ. Which then, of the facts relating to our Lord, is the Great Fact? His birth in a manger, His baptism in the Jordan, His temptation in the wilderness, His transfiguration on the mount, His marvelous discourses, His miraculous deeds, His sacrificial death, His triumphant resurrection, His sublime ascension, or His promised return? The answer to this question, may be found in our answer to another. What is the symbol of Christianity? A manger, a brook, a wilderness, a mountain, a pulpit, a pool, a hill with three crosses, an empty tomb, an opened Heaven, a dawning morning? The symbol of Christianity is a cross. Not an occupied cross—an empty cross. A cross of a victor, not of one who has been vanquished. The cross of one who has achieved—not of one who has been defeated. The cross of one who has overcome the cross, not who has been overcome by the cross. The Great Fact of Christianity is the triumph of Christ on Calvary, authenticated by His resurrection from the grave.

"In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime."

II—A Great Truth. Many Christians organize their system of belief around four "heads of divinity," as our forefathers used to nominate them. 1. A Sovereign God. The most perfect definition of God which we have ever seen is the following: "God is a spirit, infinite, eternal, unchangeable in his wisdom, power, holiness, justice, goodness

and truth." It is a great thing to have a great conception of God. In many ways a man's mental and spiritual stature may be measured by his conception of God.

2. A Sovereign Christ. Our ecclesiastical forefathers used to have a great deal to say about the "crown rights" of Jesus Christ. If we today permitted our minds to dwell upon these, rather than upon some of the current debates with reference to facts relating to Christ, it would be more honoring to our Lord and more helpful to us. Someone has said that unless we crown Christ, Lord of our all, we do not crown Him Lord at all.

3. A Sovereign Self. In some of our hymn books, there is a stanza which reads, "What worthless worms are we." We do not find any teaching of this character in the Bible. The Bible emphasizes the fact that man in spite of his sinfulness is the only creation of God who can say to his Creator, "I will" and "I will not."

4. A Sovereign Book. The only infallible rule of faith and practice. A Sovereign Book which tells the Sovereign Self how through the Sovereign Christ, one may obtain at the hands of a Sovereign God, pardon, peace and the abundant life.

But what is the truth which is central in the Sovereign Book and which makes it possible so to relate the Sovereign Self, through the Sovereign Christ, to the Sovereign God? It is the truth which we describe in our theology by the word "atonement." But what does the word "atonement" in this connection signify? Perhaps this may be more simply presented to the average mind by separating the word "atonement" into three artificial syllables, At-one-ment. Whatever may be your special conception of the atonement, and we are not here today discussing it in any of its theological or technical aspects, it must include as its central idea, that which God has wrought by means of which God and man may be made one. That by which all that has separated God and man may be eliminated. That through which God and man through Jesus Christ may be brought into complete unity and harmony. Perhaps the results of the atonement are nowhere outside Holy Writ, more strikingly set forth than in "The Pilgrim's Progress," that immortal masterpiece by John Bunyan. In one of the most lofty passages of this work, Christian is represented as on his way from the City of Destruction to the celestial country. He is trudging along his weary way, oppressed by a heavy burden on his back, which represents symbolically his many sins. Suddenly his eyes fall upon a hill by which he is passing. The hill is crowned by three crosses, and at its foot is an empty, open sepulchre. As he lifts his eyes to the cross-crowned hill, he is astonished to discover the burden upon his

back has rolled therefrom, into the empty sepulchre at the foot of the hill. Before him stand three celestial beings, clad in white. One addresses him saying, "Thy sins are forgiven thee." A second declares, "Peace be unto thee." And the third hands him a scroll, his title to an inheritance incorruptible, undefiled and which fadeth not away. How strikingly thus is the "Great Truth" set forth and the benefits which flow from it, the truth of the atonement wrought by and through our Lord and Saviour, Jesus Christ. From whose completed work for us are derived our pardon, peace and spiritually abundant life.

III—A Great Principle. There is one great principle which runs like a crimson cord through the whole realm of human experience. The principle of sacrifice. In confirmation of this, turn your attention to the world of nature. Summon Dame Nature to your councils. She will tell you nature condemns that which comes easily, readily, without effort. The stagnant pool obtains its impurity by its inertness. The rippling brook maintains its purity by leaping, dashing, foaming on its way to the sea. The malignant weed springs up overnight. The sturdy oak is the result of centuries of the battle of the storms and tempests. The ordinary pebble is fashioned in Nature's laboratories almost overnight. The diamond and the ruby are the results of centuries of chemical action and reaction. Dame Nature would remind you also of what it costs her to produce a field of wheat, an acre of barley, a plantation of cotton. It costs nature, to cover our hillsides with trees, to carpet our fields with grain, to fill our mines with coal and ore. The same principle is evident also in the physical realm. The person who would be hale and hearty with keen vision, acute hearing, steady hands, firm tread through advancing years, must be willing to pay the price in self-discipline. In the mental realm, the principle of sacrifice reigns. One of the classic definitions of genius and one of the very best is, "the capacity to take infinite pains." That this is an essential part of genius, every one familiar with the Great of Earth, agrees. There has been no one among the great explorers who has not, to reach heights of attainment, taken infinite pains. Call the names of the outstanding inventors and their records will reveal the same truth. All who have attained to great literary fame have devoted time and strength to the details of composition. The great painters, composers, singers, all testify to the fundamental nature of the relationship between genuine success and personal sacrifice. Call the roll of the orators, the great preachers, the great physicians, the great lawyers and you will find abundant illustration that high achievement is intimately related to the "capacity to take infinite pains." When we turn to the relations of man in human society, we find this same principle of sacrifice to be fundamental. A true home must be founded and built in sacrifice.

The State that is so established as to abide, must be the fruit of unselfishness. It will always cost to put good men in office and to keep bad men out of office, to enact good laws, to defeat bad laws, and to enforce wise governmental provisions. And one hardly need add that the principle of sacrifice is regnant in the sphere of the spiritual. The value of a man's religion to, and its influence upon him is readily determinable by what it costs him. No one will obtain large returns from small spiritual investments. If to the cause of Christ you give only your odd pennies, your odd moments and your otherwise unemployed talents, you need not expect much knowledge of Christ, or much blessing in His service. The Great Principle then, is the principle of sacrifice.

IV—A Great Motive. There can be no question as to what is the greatest of all motives. Human experience is at one at this point. There is nothing which transforms like love. Love transforms religion. The reason that the Christian religion is the only religion is that only at the heart of the Christian religion is to be found the heart of God. Love transforms human relationships. No intelligent person needs to be informed as to the difference between a carnal marriage, a commercial marriage and a love match, in the home founded in the relationships established and in the influences perpetuated. Love transforms service. We all serve for one of three reasons, either because we must, because we ought, or because we love. The old story of the princess who was compelled for reasons of state, to wed the King of a neighboring country is doubtless familiar to you all. She went with him to his palace and at first served him and his people because she must. Then as the story goes, a great calamity came upon the kingdom and she was stirred to be of service because she ought. And then as the tale runs on, she fell in love with her husband and devoted herself to him and to his people because she loved. Finally, love transforms personality and all its powers. If you wish to be truly beautiful, the important thing is not to be concerned primarily with what you put on. It is what you put in that is essential. Here is a vase of alabaster. As it stands before you, it is apparently lacking in comeliness, in anything approaching dignity and beauty, but insert within it a light, and the fibre of the alabaster and the skill of the sculptor becomes evident. So love entering personality removes the unsightly and brings to view that which is most seemly.

Some years ago we spent the summer on the shores of a northern lake. Nearby was the cottage of a great singer. One evening near sunset as we walked by the lakeside, we heard her singing a lullaby to her children. She sang it first to its classic setting, and the music was wonderful. Then she sang it to the setting which had been com-

posed for it by her talented husband and then her singing was heavenly. Into the first rendering she put her art. Into the second, both her art and her heart. There can be no doubt that the great motive is love.

But if we are to be witnesses of these things, a great fact, a great truth, a great principle, a great motive, we shall need to have as our own, certain qualifications. 1. **Conviction.** We must have first of all convictions, not mere opinions. The trouble today with many Christians is, that while they are rich in opinions about much that is important, they are poverty stricken in the sphere of convictions with regard to the great fundamentals of Christianity. They are unable to say with any sincerity in the words of the great apostle, "I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day." It is all very well to condemn creeds, to declare that they are foes of progress and creators of divisions. Nevertheless "as a man thinketh in his heart, so is he." It is folly to say that it makes little difference what a man believes, so long as he lives right. It does not take much intellect to understand the primary truth that thought, consciously or unconsciously precedes action, and that a man's opinions recognized or unrecognized, determine his conduct. Many years ago there lived at the same time, two men by the name of Martin. One of these was Martin of Basle. One day while rummaging in the library of the Monastery in which he resided as a Monk, he came upon some leaves from a fugitive manuscript of the New Testament. From these he learned for the first time in a personal way of Jesus Christ. So impressed was he that he committed his confession of faith into writing, placing it upon one of the leaves which had come to his hand. Then he took a stone from out the wall of his cell, placed the confession within and replaced the stone. Thus it happened that no one knew that Martin of Basle had found the riches of grace which are in Christ, until several hundred years had passed when the Monastery fell beneath the crumbling hand of time and the wall in which Martin's confession of faith was hidden, tumbled to earth. About the same time, there lived another Martin, Martin of Wittenburg. He learned of the blessings to be obtained from the world's Redeemer in a not unsimilar way. He did not, however, keep his knowledge to himself, but proclaimed it abroad. All the world today is ready to honor Martin Luther of Wittenburg. But who cares anything of Martin of Basle. No man can be an effective witness of "these things," unless "these things" are among his convictions.

2. Loyalties. To be an effective witness of "these things" we must also possess loyalties rather than mere associations. John Galsworthy has written a drama called "Loyalties." Before an inky black background of sinful sordidness, he makes walk before us on his stage,

all the great loyalties of life personified. Loyalty to God, race, nation, business associates, acquaintances, friends, family, one's best self, until we realize that the warp and woof of life are made up of loyalties. Life is a fabric and if you sever any thread of loyalty therein, you are endangering the whole fabric. How important, therefore, it is that in our spiritual lives we should keep strong and firm and vigorous our loyalties to the fundamentals. With these fundamentals we must have more relation than is characterized by the word association. There must exist that close and intimate and abiding contact which we describe by the term loyalty.

3. Zeal. If we are to be effective witnesses of "these things," we must have zeal rather than mere interest. Ibsen has a drama entitled "Brand." "Brand" as the story goes, was the pastor of a little village church on the shores of a Norwegian Fjord, one of those strange rivers which seems to run not into, but out of the sea. As the story runs, one Lord's Day morning, Brand rose in the pulpit of his little village church and said to his congregation, "this building is too small for God. We must pull it down and build a bigger." "Yes," responded his congregation, "this building is too small for God, we must pull it down and build a bigger." As the tale goes, a generation passed. On the site of the little chapel, towered a gorgeous cathedral. The day of its dedication had arrived, Brand was an old man, but he was in the pulpit, the preacher of the dedicatory sermon, and the essence of his discourse was this,—Brethren, ye have done your noblest and best. But even this gorgeous cathedral is not big enough for God.

All of which obviously is by way of a parable. How big is God? How big is God in nature? The astronomers tell us that the known universe is as much bigger than the solar system, as the earth is bigger than a gold dollar. How big is God in history? Gather up all the kingdoms and empires and states and governments that ever have been, ancient, medieval and modern. In God's eyes they are as the "dust of the balance" and as the "small drops in the bucket." How big is God in grace? There is only one measuring rod possible. "God so loved the world that he gave his only begotten Son that whosoever believeth in Him should not perish but have everlasting life." How then can anyone have zeal adequate to the building big enough for God? Not indeed by following the example of those about him, nor by taking council with those most intimately associated with him, nor by evolving his conceptions of opportunity and of resource from his own inner-consciousness. The zeal which enables a man to build big enough for God is obtained only by placing at God's disposal, all that a man has, of treasure, of time, of talent.

Is it not a most significant fact that our Lord on the very first oc-

casion when He met with His disciples following His resurrection, on the very evening of His resurrection day, urged His disciples to be His witnesses? To be preachers as He afterward said they should be, requires forensic gifts, to be teachers as He later indicated was desirable, requires learning. But to be witnesses requires only that the life should be so open to the influences of Christ that He may present Himself therethrough. It is not everyone of us who can be a preacher or a teacher, but everyone who will, can be a witness. May we each be granted the conviction, the loyalty, the zeal, which will make us effective witnesses of the Great Fact, a Great Truth, a Great Principle, and a Great Motive, witnesses of "these things."

Being Your Best Self

By REV. LEWIS SEYMOUR MUDGE, D. D., LL. D.

Ephesians 4:13—"Unto a Perfect Man, Unto the Measure of the Stature of the Fullness of Christ."

You and I are persons. To call ourselves persons is to assign to ourselves the highest status in the known universe. For God is a person. Of all that we may say about Him, this is of most significance. When He desired to make Himself known in all His greatness and goodness and justice and mercy and truth, He revealed Himself through a person who is the brightness of the Father's glory and the express image of His person. When He wished to confer upon those who were proclaiming the Gospel of His Son, the utmost power that they were able to receive and exercise, He bestowed it through the indwelling of a person, the Holy Spirit. When He wished placed in the hands of men and women, a written record of His will, He empowered and endowed persons who recorded in human language that which they had been inspired to pen. Whenever God wishes to carry out some great purpose, to perform some great work, to achieve some great end, He works through persons. He links a man or a woman to His will. If we take out of the Bible the men and the women who walk through its pages, as through the corridors of the palace of the King, there will be left little but paper and print. It is the persons in the Bible which give it its significance. When God desires to found a home, He unites for the purpose, two persons and the character of the home is determined primarily by the character of these persons. When God determines to found a Nation, He operates through persons. Read the record of the establishment of the Nation which through all the ages has been known as God's chosen people. Or, to come much nearer home, study the history of the founding of our own nation. For more than 100 years after the discoveries of Columbus, God hid this continent behind the towering waves and lowering clouds of the broad Atlantic, until He had prepared men and women of high courage, of noble purpose, of fixed determination, to lay the foundations of a civilization, the like of which the world had not yet seen.

It is persons who give reality to all the virtues, and alas, also to all the vices. To think only of the virtues, it is impossible to conceive of faith and hope and love in the abstract. We know these divine gifts only as they are expressed through persons. Liberty, equality, fraternity

were catch words and never watch words, until they became incarnate in personalities. The nearest and dearest relationships in life have no abstract existence. When you utter the words, father, mother, son, daughter we inevitably think of persons who embody those gifts and graces which you associate with these human relationships.

All of the above we have set forth to impress the significance of being a person. If then it is so significant that you are a person, if the fact you are a person is the most significant thing about you, how important it is that you should develop your personality to the utmost. In other words, how important it is that you should be your best self. That you should bring to the highest development possible, all in body, in mind, in spirit, that actually or potentially is yours.

But how may one become one's best self? How may a person bring to the highest perfection possible, his or her personality? A widely known clergyman and author once stated in public, that a person must possess the following, if he or she desired to develop richly and fully, personality. A knowledge of hygiene; a good tailor; refined manners; a knowledge of history, and an acquaintance with as many people of various grades of society as possible. Obviously this is good advice. One's personality is greatly improved by a body well cared for, appropriately dressed, gracefully managed. That a knowledge of the past is a great help in the present, goes without question. That some acquaintance with all sorts and conditions of men and women is desirable, is certain. But these suggestions, however valuable, do not go to the heart of our problem. What we need most of all as persons to develop our personalities along high and fine lines, is to gain and maintain high ideals. And these ideals we must find if possible, incarnated in persons. The abstract will not help us much here. It is the concrete we must secure. Where then may we find the ideals we need?

We do not need to go outside of ourselves provided we seek divine guidance and direction in the recognition and development of our own possibilities. Did it ever occur to you that each of us is four persons? Furthermore, our success or failure in being our best selves, in developing in the highest way our personalities, depends on which of these four persons we set before us as our ideal. Who then, are these four persons?

I. **The person the world knows.** I suppose we all realize that the world is constantly watching us. The world is watching us under all conditions. The world follows us into our homes, our social relationships, our business activities, our political affiliations and into our spiritual interests. Indeed the world penetrates as far as it can into

the holy of holies of our lives. There is no condition into which we enter, where the world does not follow us, and as it were, takes snapshots of us. The world observes us also under all circumstances. In sickness and health. In poverty and wealth. In ignorance and knowledge. In sorrow and in joy. In failure and success. In death and in life. In childhood, youth, middle age and old age, the world watches us, takes snapshots of us. And from all these observances of us, these snapshots, the world forms a composite photograph of each of us which is the crystalization of its opinion of us. Now there are many persons who seek to standardize their lives, by the person they think the world knows them to be. In other words, they are satisfied with being just as honest, just as truthful, just as loyal, just as upright as they think the world deems them to be. Their standard of living is, what will the world think of me? The consequence of taking "the person the world knows" as an ideal is, therefore, that we become hypocrites. What do we mean by "hypocrites"? In the original Greek, from which the word comes, hypocrite means the man with a mask. A hypocrite is a person who never shows his real face to the world. He is always hiding behind something. He is always pretending to be what really he is not.

II. The person our most intimate friend knows. This person may be a very different person from the person the world knows. The world may deem me to be in health, my best friend may know that I have an incurable disease. The world may deem me wealthy, my best friend knows of my modest means. The world may think me wise, my nearest and dearest, may know I am very foolish. In the Theological Seminary which many ministers of our church have attended, there was for many years a professor who was known in the classroom for the greatness of his intellect for his inexorable logic and for his rigid inherence to syllogistic reasoning. Those who knew him only as a professor, thought of him as a man with a giant mind, but with very little heart. The few however who knew him more intimately would have told you that for more than 30 years he watched over an invalid wife with unfailing patience and marvelous tenderness. Perhaps you are familiar with the Greek myth concerning Luna, the moon godess. This myth is based upon the astronomical fact that from the earth we see but one side of the moon. The old Greek story is that Luna fell in love with a man. While the other lovers were abroad, she kept turned toward the earth her "earth" face, but when all the other lovers had gone their ways and only her lover was abroad, then she turned earthward her other face, which only her own lover ever saw.

Why should we not then take as our ideal, the person our most intimate friend knows? There are many who so do. There is many a man who standardizes himself by his father, many a woman who

standardizes herself by her mother. Many are those who set their ideals by the evidences of virtue, which they observe in those who are intimately related to them. Or to put it from another view point, they are satisfied to be as good and as noble and as true as those about them believe them to be. If they can satisfy their most intimate friends, they are satisfied with themselves. But this type of ideal certainly does not mean progress. There is a story told of a well known Clergyman who was a Chaplain in the Civil War which is in point here. The Chaplain had as one of his great admirations, a Civil War General. This General he was most anxious that his son should meet. Therefore, he made an appointment with the General and on the day appointed took his son to the General's home. The General, a most cordial and friendly man, came forward as the boy and his father entered, and placing his hands on the boy's shoulders, said laughingly, "Boy, I hope you are going to be a better man than your father." Quick as a flash the father turned the pleasantry into seriousness, by saying, "Son, if you are not a better man than your father, I will be a failure, son, and you will be a failure, son." There is food for thought in this true story. Certainly the person who standardizes himself by "the person his most intimate friend knows" will never be anything more than a **moralist.**

III. **The person I know.** Every thinking man or woman ought to know himself or herself better than any other human being possibly can. We know our own ancestry. It is well worth while to trace back one's ancestry, if we note both the virtues therein to follow them and the vices therein to shun them. We know our life history. It is most profitable for us to sit down ever and anon and think back through the years. To note the influences which have brought blessings to us and those which have done us harm. To remember with gratitude those in the old home, in the school, by the way, who have brought blessings to us and those who are of the type of which we may well be aware. We know our impulses. We know our motives which others may so easily misjudge. We ought to be careful to know our limitations. The sooner in life we learn what we can do best, which is thoroughly worth while, the better it will be for us and the world. The trouble is that with all our self-knowledge, if we make the person we know ourselves to be, our ideal, even if we estimate ourselves justly and fairly we will end by being **egoists.** Self-centered, self-satisfied, self-assured, living in a small world in which we are the center and circumference alike.

IV. **The person God knows.** The person God knows it is possible for us to be. God knows us altogether. Our ancestry, our history, our

environment, the influences that have come into our lives, the individuals who have been related to us in various connections and circumstances, our impulses, our motives, our limitations. Moreover, God is not prejudiced. It is no exaggeration to say that He knows us altogether. Moreover, and this is even more important, Our Father in Heaven has an ideal for each of us and this is the ideal we should seek to discover and to realize. But I hear someone remarking, "It is absurd to suppose that the great God has a particular ideal for each one of his children." But why not? You will grant that our fathers and mothers after the flesh, if they are people of any intelligence or with any interest in their children, almost invariably have ideals for them. Even before they come into the world, they are dreaming dreams and seeing visions in which they dwell upon their possibilities. If finite men and women have ideals for their sons and daughters, is it drawing unduly upon the imagination to believe that our Father in Heaven has an ideal which He wishes each one of us His children to attain?

George Matheson, the blind preacher of Scotland, has a sermon on funerals which we like to often recall. Dr. Matheson says in this sermon, "that the angels never attend the burial of the body." "Why," he cries, "should the angels stand by an open grave when all that is being laid at rest there is that which will shortly turn 'earth to earth, dust to dust, ashes to ashes'." "But," he continues, "the angels always come in myriad numbers and with tear stained faces to witness the burial of an ideal." And is this not worth while? The most tragic sight in God's universe is the death and burial of an ideal. The most terrible thing that a man or a woman can do is to kill the ideal that another has cherished concerning them. It is here that life's most awful tragedies lurk. Whatever else you ever do to a father or a mother, you who are a son, you who are a daughter, do not kill the ideal they have cherished for you. The most awful thing a husband can do to a wife is to end her idealizing of him. The most terrible thing a wife can do to a husband is to destroy the ideal he has cherished of her.

How much are you worth? I do not mean in houses and lands, in stocks, in bonds, but in real value to your best self, to your home, to your community, to the business interests with which you may be associated, to those organizations which are for the betterment of the spiritual and moral life of the world? Are you an asset or a liability to the generation in which you live? The answer will be found in the answer to another question. Where do you find your life's ideals? With what standards before you are you seeking to become your best self?

There is a story told of a young composer who after many years of tragic endeavor, succeeded in having presented in a great music hall,

by a great orchestra, a symphony which was his life work. Now when the music welled forth, to whom did the composer look for a verdict on his masterpiece? Did he watch the faces of the large audience rising tier upon tier on all sides? No. Did he turn and look into the face of his wife who sat by his side and who had been the faithful partner of his joys and sorrows, his successes and defeats? No. Did he seek to interpret the reaction of his music upon his own heart and mind? No. Far back in one corner of the great music hall, there sat the master at whose feet he had learned his music lore and as the music welled forth, he watched the face of the master.

"Wherefore, seeing that we also are encompassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race which is set before us, looking unto Jesus." "Unto a perfect man, unto a measure of the stature of the fulness of Christ."

The General Prohibition Situation, the Next General Election and the Next Generation

By REV. FRANCIS SCOTT MC BRIDE, D. D.
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Text, Hebrews 12:4—"Ye have not yet resisted unto blood, striving against sin."

If I can measure correctly the heartbeat of the churches we represent and love, it is that the message we preach is EXTENSIVE enough to love everybody, every people, and every nation on the face of the earth. We believe also that it is INTENSIVE enough to fire the Christian patriot to action, and send him out to boldly and militantly destroy the works of the devil in his community, county, commonwealth, and country. For "To this end was the Son of God manifested, that he might destroy the works of the devil." Our churches are in no way provincial.

The devil is both intensive and extensive in his program. He goes up and down the earth seeking opportunity to do evil—"The devil sinneth from the beginning." The Christian patriot should "resist unto blood, striving against sin." The devil never has ridden in a swifter or more sumptuous chariot than that of alcoholic liquor. Shakespeare said well of alcohol: "O thou invisible spirit of wine, if thou hast no name to be known by, let me call thee 'devil'."

No greater question has ever faced the American people than the alcoholic liquor problem. It is paramount. The National Economic League, with a membership in every state, recently sent a questionnaire to their members, asking them to choose the most interesting and most important question for discussion at the present time by the American people. Prohibition led the list. The five next to prohibition were closely related subjects. The liquor question must be settled, and no question IS settled until settled RIGHT.

1

Today our observations cluster close to three considerations. First: the general prohibition situation.

Prohibition came to solve the liquor problem. Liquor created the

problem; not prohibition. Prohibition came to solve this question created by liquor. Prohibition is, therefore, not a QUESTION but an ANSWER. It is the best answer that has been given yet to the question, "What should we do about liquor?" Our wet opponents have no plan to offer, as a substitute for prohibition, upon which they can agree, as a remedy for the evils of liquor. Each proposal that has been made by them is a liquor-selling program, and all presented have been presented by those who wish liquor and not the prohibition of the sale of liquor.

The Eighteenth Amendment has been written under orderly constitutional government. The courts have declared it valid. Self-government is on trial.

This highly mechanized age, with its power and speed, makes sobriety imperative. "Rule G" was adopted by the railroads years ago prohibiting any engineer to drink, in the interest of the safety of the company and the safety of the travelers. They directed their engines over a graded road. Tunnels were blasted through the mountains. Hills were cut through, and valleys filled in. Ties were laid on the graded road, and rails fastened upon the ties. Curves were, as far as possible, eliminated. If it were necessary to have "Rule G" then, what about the automobile that exceeds the speed of the Lightning Express, and travels on winding roads up one hill and down another? Power and speed make sobriety imperative.

If liquor comes back, the saloon will be back. The saloon never has been legislated out. It was liquor that was outlawed. If the manufacture and sale of liquor are made legal, the saloon will be legal. There must be a place to carry on the trade.

Summed up, the situation is as follows:

We have the amendment We have the law and its enforcement. Congress is two to one dry. Our President in the White House wishes prohibition to succeed. Prohibition is under Civil Service. Commissioner Amos W. W. Woodcock is in charge of prohibition, under the Department of Justice. He is a dry. Dr. James M. Doran is in charge of permits and industrial alcohol, under the Treasury. He is also a dry. These two men are efficient and faithful. The Wickersham Commission has reported. It opposed repeal, the return of the saloon, government sale and modification. It urged better cooperation from the states and that the Federal Government give a more aggressive program.

President Hoover ironed out the wrinkles in the Wickersham Report, and submitted to Congress one of the greatest state papers that has been written. He made it clear that he encouraged and supported

no program that would repeal the prohibition laws or let up on enforcement.

Prohibition is succeeding. Like all other laws there are those who violate. Were there not there would be no need of law. The conditions under prohibition, however, at their worst and in their very worst places are better than they were under the old-time licensed liquor traffic at their best.

It is no surprise that outlawed liquor now fights against law. Name the year when the whiskey traffic kept the law! No law to tax, or regulate, or prohibit the sale of alcohol has been obeyed or accepted by liquor. The first martial hand raised against our government was liquor, in the Whiskey Rebellion of 1794. Laws were passed later against selling to minors, but these were defied, and they even sold to little children. Laws were enacted against selling to drunkards, but as long as one was able to hang the elbow on the bar or to keep a foot on the brass rail the bartender took the drunkard's money and gave him liquor. Sunday-closing laws were written, but the saloon trampled the holy Sabbath under its feet, and opened the side door. Local option was tried, but the liquor traffic leaped over county walls and ignored state lines and carried on an outlaw trade in dry territory as well as wet. Is it therefore a surprise to any one that they defy constitutional authority today?

But whence come the gunman and the racketeer? Prohibition has helped to reveal him, but the saloon, always a lawless institution, begot him. Racketeering has not been co-existent with prohibition. Neither would it end were prohibition to end. Racketeering was born and grew in the atmosphere and influence of the old saloon. For nearly 100 years at certain intervals gangs have terrorized New York. Back in the 60's Peter Mitchell, the gang leader, amassed more than $350,000.00 from the rackets, within two years, from one saloon. But liquor was not the only means of racketeering. Counterfeiting, confidence men, and bunco operators prevailed. The racket system established in the 60's in New York was patterned after the Maffia system, which first started in Italy. It came first to New York; then within the last quarter of a century was transplanted to Chicago and builded its system under saloon domination and control. Only a few years ago I saw two well-known gunmen of Chicago sit for two hours behind the speaker, on the speaker's davenport, in the State Capitol at Springfield, Ill., and look out over the legislature They were well-known. This invitation was a recognition of their political power. Most of our legislatures were at one time saloon-controlled. Attorney General Mitchell, in a radio address in May, stated that 80 per cent of the racketeering was in fields UNASSOCIATED with liquor, and that there existed now in

the United States 48 different kinds of rackets. A notorious racketeer, in an interview recently, said that "the profits of liquor racketeering would be very much greater if a legalized saloon system were substituted for prohibition." Al Capone stated, in an interview from Miami, Fla., that his troubles began with prohibition. The only worthwhile prosecutions of the racketeer so far have been with the help of prohibition laws. The solution of this problem is to decide and determine that the criminal will not run our government.

To safeguard the interests of the cities today an adequate system of constitutional government must be established, backed by local, state, and national authority. That will drive out the racketeer just as the rumrunner has been annihilated, so our cities can be freed from the criminal racketeer. The perpetuity of our nation depends upon such a system. The question before us is to decide whether we shall surrender to these bold criminals, or shall "resist unto blood" these evil champions. The answer is that we will not surrender to these public enemies of our government. We will never tear down the stripes and dip the white stars of our flag to the black banner of the bootlegger. The people of the United States have not surrendered yet to an enemy from within or from without, and they will not now bow down to outlawed liquor. The stars and stripes sprinkled with the blood of our fathers will never be hauled down. America will not yield to the yellow cowardice of lawless beer, the red anarchy of outlawed wine, or the black piracy of smuggled whiskey. These public enemies will remain while liquor remains, and will go when liquor goes.

2

THE NEXT GENERAL ELECTION will nail down prohibition or establish it as an issue for the next generation. This election is only a little more than a year away.

Liquor has been outlawed through elections. The people, under orderly constitutional government, have spoken in certain tones against liquor. At first it was local option, under which 90 per cent of the cities and villages voted dry Then it was township option, under which 85 per cent of the townships voted dry. Then later it was county option, under which 2,595 of the 3,100 counties voted dry. This was more than 75 per cent of the counties. Under statewide prohibition, which followed, 26 states voted out the saloon, and seven other through statutory enactments outlawed liquor. This meant that all of 33 of the 48 states were under prohibition, and very large portions of the remaining 15 states.

As early as 1920, the year in which prohibition went into effect as a nation-wide measure, the wets set out to break it down. The

first objective was Congress in 1922. They declared that while the Congress of 1920 was dry that of '22 would be wet, but the Congress elected in '22 was drier than the one in '20. Likewise in '24 and '26! In '28 they really made their first big campaign. They secured the aid of a small group of wet multi-millionaires, and set out to put a wet in the White House and to elect a wet congress. The people, however, rallied, and in the largest presidential vote that has ever been cast elected Herbert Hoover to the presidency by an electoral vote of 444 as against 87 for his wet opponent, Gov. Alfred E. Smith. The Congress that assembled in December following the inauguration of President Hoover was the driest congress that has been elected yet. The President bravely accepted his obligations. In his Inaugural Address he said, "I have been elected to execute and enforce the laws of the country. I propose to do so to the extent of my ability." He placed his finger upon the text, "Where there is no vision the people cast off restraint, but he that keepeth the law, happy is he." (Prov. 28:18.) In ten minutes he said more about prohibition and enforcement than had been said before in any ten years by a chief executive of the United States or any country.

Prohibition is now being given its chance by having men in charge of enforcement who wish prohibition to succeed. The President's message to Congress, transmitting the Wickersham report, shows neither wavering nor weakening. In 1930, however, there were many drys who were over-confident and over-sanguine. Only 39 per cent of the registered vote was cast. The wets made their biggest fight, backed with money and aggressive leadership. The attack was on legislators—senators, congressmen, and members of the state legislatures throughout the country. The new Congress will show as many drys as have ever been elected yet in the United States Senate. There were some losses in the House. However, there will be at least ten more drys in both House and Senate than were in those branches at the time that the national prohibition resolution was submitted to the states for their consideration. There have been hundreds of wet bills introduced in the different state legislatures in the sessions that have been held since last election. However, not one line of damaging legislation has been written into law in any of the state legislatures. It should be kept in mind, however, that the congressional reapportionments will reduce to some extent the dry vote in the next Congress at Washington, because of the fact that a larger number of representatives will come from the cities, where the wet vote is larger than in the rural sections, and it should also be kept in mind that if 25 of the 48 states should lose three dry congressmen each, the wets, even with our present majority of two to one, would have a majority in Congress. If

such a time come, prohibition will be as helpless as a little child on an operating table, with the surgeon's knife in the hands of one who wished to kill.

The issues as to the presidency will be clearly defined. If the dry Democrats succeed in their heroic fight to oust John J. Raskob, a dry Democrat will be nominated, and will have a chance of election. The Democrats who have had a part in making their party, particularly in the South and West, resent the coming of a carpet-bag, wet Republican into their party with the purpose of dominating it and tearing down its traditions by making it wet. On the other hand, if the dry Democratic leaders fail to oust Raskob, Roosevelt, and Smith, Raskob, in council with Smith and Roosevelt, will determine the next nomination of the Democratic party. The pretended campaign on behalf of Roosevelt today is clearly a move on the part of this triumvirate to corral as many votes as possible for the Convention, for the candidate that Raskob, Smith and Roosevelt will agree upon. Alfred E. Smith has not eliminated his candidacy. He has not even said "he does not choose to run." Roosevelt has never broken with either Smith, Raskob, or Tammany. Raskob is Smith's political creation. The Republicans will nominate President Hoover, after a defeated fight in the Convention for a wet platform and wet candidate.

The next general election comes as a call and a challenge. Its outcome will be determined by folk like you. If the church folk make good, it will be a victory. What we need today is churches that lead. Sometimes those that are called leading churches do not lead. Charles Sumner, in urging the patriotic church folk to do their duty faithfully, said: "Politics is the application of morals to public affairs." Too many church folk do not vote. Even in 1928 only 57 per cent of the possible vote was cast. Smith was not defeated in '28 by getting fewer votes than other presidential candidates of his party. His vote was the largest popular vote ever given to a Democratic candidate for the presidency, but Herbert Hoover got 6,000,000 more votes than were cast for Smith in the popular election. The results in the next general election will be determined by the size of the vote cast. If the country is to be aroused and the vote gotten out, it will only be done after the folk who believe in prohibition have been aroused and organized.

The passion for the fight against alcohol is with those who believe in the intensive and extensive message of the church. It was inside the church that slavery found its solution. It will be inside the church that the liquor problem will be solved. When the church got ready to speak out against the liquor traffic it was outlawed. When it fights with its full potentcy to maintain prohibition, prohibition will be fully realized. The church should make the conscience of the whole world.

3

THE NEXT GENERATION is more important even than the next general election.

The soul of the prohibition movement is in prevention vs. cure. In the fight for prohibition we fight for a better chance for those yet unborn. In the words of Halleck, "But to the hero when his sword has won the battles of the free, thy voice sounds like a prophet's word, and in its hallowed tones are heard the thanks of millions yet to be." We will do our level best to save the "old soak" but we will do more, and get farther, in the program to destroy that which produces the "old soak."

The first objective of the next election is to save the next generation. 1,600,000 new voters become of age every year. That means more than 6,000,000 new voters become of age in a single presidential term of office. Few of these ever saw a legalized saloon. But the press says the country is going mad in crime; particularly the youth and college folks are drinking more excessively than ever. Maybe they are, but listen, let me read:

"One of the most disgraceful scenes ever witnessed must have been the drunken revels of Yale and Princeton students in New Haven on the occasion of the football game, November 21. It is said that there was little sleep for forty hours while the howling mobs had possession of the city—The night following Yale's unexpected victory is characterized as a 'night in bedlam.' Our special correspondent says that in spite of the instructions of the mayor and superintendent of police to the officers to arrest no one unless he became so boisterous as to make it necessary, the lockup was full early in the evening. It is estimated that there were **one thousand drunken students.** A mob took possession of the Grand Opera House and stopped the performance, and a squad of police had to be called to quell the riot. The half cannot be told. Such orgies are a shame and a disgrace to our civilization." —December 9, 1897, "Chicago Union Signal."

"The number of applicants for admission to the Inebriate Asylum in New York is 7,145, among which are thirty clergymen, eight judges, 196 lawyers, 340 merchants, 5560 farmers, 240 gentlemen, and 805 women. It is stated that the names of 1,800 rich men's daughters in New York are also on the list of applicants. This is the result of social drinking which is carried on to such an extent in fashionable circles."—June 12, 1867.

To say that the young people are drinking more today than when we were young is a slander upon the finest crowd of young folk the world has produced.

The message that needs to be carried to the young people of this time, as in all times, is the scientific fact that alcohol is an ethyl poison, a habit-forming drug, and has no rightful place in the human body as a beverage; that the Eighteenth Amendment establishes the just principle that no one shall be given the legal right to impair the health, well-being, or safety of individuals and society by the manufacture, sale, or distribution as a beverage of that habit-forming, mind-destroying, narcotic poison called alcohol. Take the message back to the hearthstone; again to the school room, into the Sabbath School, and to the pulpit.

My first inspiration to fight liquor came from my mother in my boyhood days over in the farm home on the hills of eastern Ohio, when as I sat at her side she told me the awful story of drink. My second inspiration—when a lad I was given a little book in the Sabbath School on the subject of "The Distiller's Daughter." It was a prize for committing Scripture verses. It stirred my heart with the injustices of the liquor system. The third inspiration came when, as a delegate to a national young people's convention over here in Indianapolis, I heard the Wendell Phillips of the prohibition movement, John G. Wooley, pour out his soul in invective against this evil thing, liquor. My fourth was when, as a pastor, arm in arm with a poor boy just 21 years of age I marched up the steps of a gallows. I stood at his side while the black cap was drawn over his face. I went down from that gallows alone. As I walked out of the corridor of the jail and down the hill to the parsonage of the church I was serving, I registered a vow to God that so far as I was involved I would do what I could to arouse the church, the most efficient organization on the face of the earth today, into efficient action against this supreme enemy of God's church.

Organization, education, and efficiency will win. Are you ready to make the sacrifices necessary? Are you willing to pay the price? Are you ready and willing "To resist unto blood, striving against sin?"

"For He has sounded forth the trumpet that shall never call retreat.
He is sifting out the hearts of men before His judgment seat;
O, be swift my soul to answer Him, be jubilant my feet.
Our God is marching on."

"Comrades gird your swords tonight,
For the battle is with dawn.
Oh, the clanging of the shields together,
With the triumph coming on.
Greet the foe and lay him low
While strong men fight and fight together."

Signs in the Bible

By REV. JOHN H. MC COMB, D. D.
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Text, Genesis 1:14—And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs and for seasons, and for days and years.

The most important word in that sentence is apt to be wholly unappreciated. It is the word **"signs."** God made the sun, moon, and stars primarily to be signs. Their secondary function was to divide the day from the night, determine the duration of the seasons and the years. A sign is something that signifies; that describes something else and attracts one to the thing described. So effective are the sun, moon and stars as signs that when studied in their character and interrelation they give us an outline of world history, here in Genesis, at the very outset of the Bible, for the sun typifies or signifies Jesus Christ; the moon His church as an institution, and the stars individual believers in Christ. That these are no mere arbitrary designations, but rather types authorized throughout God's Word, we shall see as we proceed. Moreover, an understanding of just what the sun, moon and stars signify regarding Christ, His church as an institution and individual believers in Christ, will give us new encouragement by showing us that God, from the very beginning has had a plan and that this plan is working out exactly as He promised it would. Appreciation of this plan will also enable us, who bear the name of Christ, to serve God more intelligently.

The sun typifies Jesus Christ frequently throughout the Bible. On the last page of the Old Testament in Malachi 4:2 God uses the figure in a promise regarding the advent of Christ: "But unto you that fear my name shall the Sun of Righteousness arise with healing in His wings." Christ likened Himself to the Sun when He said: "I am the light of the World: he that followeth me shall not walk in darkness, but shall have the light of life." (John 8:12). The Apostle John in writing of Jesus said "In him was life, and the life was the light of men" (1:3). The writer of Hebrews doubtless had the same figure in mind when he spoke of Christ as "the brightness of God's glory" (1:3).

No wonder the figure occurs so often, for the sun does typify Jesus Christ most appropriately.

It typifies Him because the sun's light is from within itself. It is inherent light. The sun does not reflect light. It gives light. Similarly the glory of Jesus Christ is not reflected glory. He is God's Only Begotten Son eternally existent with the Father and of the same nature and substance. When He calls Himself the light of the world He means that He is the source of light He brings. All of this is clearly brought out by the careful use of words in two familiar Bible passages:

On the Mount of Transfiguration, described in Matthew 17, the face of Jesus shone as the Sun, Matthew tells us. The word translated "shine" is our English word lamp. Now everyone knows a lamp gives light from within itself. In Exodus 34 where Moses' face shone after he had been in God's presence, the Hebrew words clearly state that Moses' skin shone by reflected glory. The glory Moses was given was not his own. In Christ's Transfiguration His inherent and essential glory shone forth from within as sunlight from the sun.

Another reason why the sun so eloquently typifies Jesus Christ, is that it gives the only perfect light. There are many imitations of sunlight, but experts in all lines admit that sunlight is best for all work. Sunlight is white light as you know; and yet when it is passed through a prism of glass, which we call a spectrum, it is split up into the glorious component lights, ranging all the way from red to violet. Each one of these separate colors has its parallel in the work of Christ. The red which, you will note, is first, to me illustrates His sacrifice upon the cross. The violet or purple, which is last and which shades off into colors we cannot see, typifies His royalty, only part of which we are able to appreciate or understand, so wonderful is it. Some day the world will know the regal glory of Christ, but at present, till He comes, we can only faintly grasp its beauty.

Furthermore the sun makes possible the existence of life upon this earth. Scientists tell us that if the light of the sun were completely withdrawn from the entire earth for a single hour all human life would cease, for the range of temperature that we can stand is comparatively small. How beautifully this life sustaining power of the sun typifies Jesus. Paul tells us in the epistle to the Colossians that He "sustains all things and in Him all things consist." The sun sustains this little solar system but Christ sustains the Universe and causes all life to be possible. Especially wonderful to us Christians is the fact that His presence makes possible spiritual life and growth and health. Without Him, no matter how favorable other conditions are, there can be nothing but death. His death upon the cross made possible this life which He sustains in each believing heart.

Finally, the sun typifies Jesus Christ because it vanishes from this

earth only to reappear in beauty after a night of darkness. Jesus Christ left this earth after His Resurrection, and ascended into heaven. Throughout His ministry He promised that He would return again even as He went. His coming again is more sure than the sunrise. We are now living in the inter-adventual period which is night. This world's darkness will not be banished until the new and glorious sunrise when Jesus returns. Any appraisal of world conditions that fails to take into account the fact that the Lord is absent fails to appreciate the situation.

Truly the sun is a sign, a type of Christ. Like it, Christ's glory is inherent; and His light perfect. Like the sun He makes possible life and growth and health; like the sun when it has disappeared from our sight He will some day rise again in glory to introduce a new day of splendor.

But the moon also is a sign as well as the sun. She typifies the church of Christ as an institution. Again the Bible authorizes the figure. In the Song of Solomon the Bride of Christ, the Church, is described as "Fair as the moon, clear as the sun and terrible as an army with banners" (Song of Solomon 6:10). The moon's purpose in the heavens is to reflect the Sun's light and the church's purpose in the world is to do the same thing with the light of Christ during the night of the inter-adventual period.

Like the moon, the church has no life within itself. She would be cold and dead without the sun. Were it not for Christ the church would have no light to give this dark earth. As an institution the church has no glory. All her wealth, all her organization, all of her power give the world no comfort or joy. Only in so far as she reflects Jesus on earth is she doing her duty and fulfilling God's purpose for her.

Even at her best she is capable of reflecting only a small part of the glory of Christ. Scientists tell us that the brightest moonlight night is only 1-800,000th as brilliant as an ordinary sunshiny day. In other words it would take 800,000 moons to equal the sun. The church is even less capable of full reflection. At her greatest hours of witnessing for Jesus she does not reflect a millionth of His glory. He is greater and more wonderful than any church has been able to represent Him. I feel great sympathy with those without who say the church does not adequately represent her Lord. She does not, nor ever can. He is too wonderful, but nevertheless her chief task is to strive to the utmost to show forth as much of His glory as possible.

Then too the moon is a type of the church in that it suffers periodic eclipse, often partial, sometimes complete. The eclipse of the moon is

caused by the earth getting between her and the sun. The eclipse of the church is caused by the same thing—the world getting between her and her Lord Christ Jesus. Sometimes the world's ideas hinder the church's testimony. Sometimes the world's alluring practices cause eclipse. That these things should be no one agrees. That they do happen and in fact, to some degree at least, are always happening, is a matter of common knowledge to most of us. There are dark, trying periods in the experience of the church when the shadow of worldliness all but obscures the brightness of God's glory from being reflected. God, in His infinite wisdom, is offering to the church a reminder of this fact with every periodic waning of the moon.

A last way in which the moon typifies the church is in its influence upon the tides. You know how the tides of earth follow the moon's irresistible power. So also the tides of the thought of the world are subject to the influence of the church of Jesus Christ. We must never permit the skeptic to deny the fact that the mysterious influence of the Church of Christ created the tides of humanitarian feeling that have been flowing since the first century; that all of the great reform movements of the world have been directly due to the influence of the church; that art and letters and every human enterprise has felt the influence of the church to the blessing and enrichment of life. The telling force of these facts is well known to students of Evidences of Christianity but not enough emphasized in the hearing of all men.

The stars also have their purpose in this symbolic picture. You remember that when God made His wonderful promise to Abraham regarding his seed He used two figures, saying: "I will multiply thy seed as the stars of heaven and as the sand which is upon the seashore." Two kinds of seed were promised Abraham, therefore: star seed and sand seed. The star seed, we learn from Paul in the New Testament, are those who have believed God's promises, and who are therefore Abraham's spiritual children. The sand seed are the physical Jews, his physical children. Daniel also uses the figure saying: "They that be wise shall shine as the brightness of the firmament and they that turn many to righteousness as the stars for ever and ever."

Stars have light within themselves—the same kind of light the sun has, and therefore appropriately typify the individual believers in Christ who, in the words of Peter, are "partakers of the Divine Nature, having escaped the corruption that is in the world through lust" (II Peter 1:4). This partaking of the Divine nature, he says has been made possible by "exceeding great and precious promises," and of course he means those of the Gospel of Christ.

Believers are like stars in yet another way. Stars can shine when

the moon is eclipsed, and individual Christians can give forth the glory of Christ when the Church as an institution has ceased to do so. Again and again the world has had to depend on such star light. All of the great revivals resulted from the impassioned shining testimony of individuals. Ofttimes the church as an institution did not cooperate, at first at least. Today, as never before there is a need for individual Christian testimony to the glory of Christ. It is the prayer of God's people more and more that we have a revival. Many feel the church is eclipsed partially at least. The responsibility rests upon each individual Christian to make the world see Christ's glory.

Finally the stars typify believers because the light of some stars has not reached the earth. About 6000 are visible to the naked eye. More can be seen by telescope. The light of some Christians has never reached the earth. It takes a telescope and a searching examination to find the light at all. Let us bethink ourselves. Do the people who work with us know that we have the light of Christ? Has it ever shone through to them? They have a right to expect to see it. To fail to give our testimony to Him is gross neglect of duty. No one respects a Christian who behaves like the girl who spent a summer at a Jewish camp in the Adirondacks, and on her return was asked how she, being a Christian, got on at the camp. "Do you know," she boasted, "they never once found out that I was a Christian!" Our duty as Christians in view of the lessons of these three signs is clear:

We must hope and pray and look for the glorious sunrise at the dawn of the new day when Christ shall come to set up His glorious reign on earth. This must be a treasured hope in the hearts of God's people.

We must also pray and work that the testimony of His church as an institution be not eclipsed by the world.

We must see to it that our individual testimony to His glory shines forth so as to be visible to men irrespective of the state of the Christian Church as an institution, or of the particular unit to which we may belong.

The duty of non-Christians is likewise plain in the light of the signs of our text:

The non-Christian must appreciate Christ as the light of the world. This can be done by sincere and reverent study of the manifestation of His light during His days on earth, as recorded in Matthew, Mark, Luke and John. Read and reread these Gospels until the light breaks upon your soul, and then

Receive Him as your Saviour and trust everything to Him. Once you have believed on Him He will make you a light to guide others to Himself, and in this service there is unending joy.

Revival

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"O Jehovah, I have heard the report of Thee, and am afraid:
O Jehovah, revive Thy work in the midst of the years;
In the midst of the years make it known;
In wrath remember mercy."—Habakkuk 3:2.

Or, to amend the reading:—
"O Jehovah, I have heard the report of Thee, and stand in awe;
O Jehovah, keep alive Thy work in the midst of the years;
In the midst of the years make it known;
In tumult remember mercy."

In days of stress, when conditions are such as to fill the heart with foreboding fear, the desires of men and women who believe in God always move out towards Him. It may be that circumstances are such as to challenge their faith. It may even be that their communion with God is characterized at the moment by strange perplexity, and even by protest; but it is to God that they turn.

This is very arrestingly illustrated in this prophecy of Habakkuk. In it we have what may be described as historic prophecy. By that I mean it is a narrative. The prophet told the story of his own experience; and it was the experience of a man, greatly bewildered by the circumstances in the midst of which he lived. If I may roughly summarize it, he says in the first movement, Why is God doing nothing? Conditions of life are conditions of wrong on every hand. I cry out about violence, and there is no answer. It is the fear of a soul who believes in God. God answered him, and said, I am doing something, but if I told you, you would not believe. It is so strange a thing. I am raising up the Chaldeans, and making them an instrument for dealing with My own people on account of their sin. Then the prophet said in effect, This is worse than ever! How can God make use of the Chaldeans? I will get up to my watch-tower, and wait and see. And God communed with him there; and gave him the statement of the central principles of life, both evil and true; "His soul is puffed up, it is not upright in him; but the righteous shall live by his faith."

So this man came to God in these circumstances of perplexity, and outpoured his soul, but it was to God he came. He came perplexed, and he told God he was perplexed. That is a great thing to do. God is never angry with us if we are honest with Him.

Now in the text we have the prayer of Habakkuk, after he had held communion with God, and God had told him what He was doing; and revealed to him the central principle of life. It was then that he broke out into this great prayer,

> "O Jehovah, I have heard the report of Thee, and stand in awe;
> O Jehovah, keep alive Thy work in the midst of the years;
> In the midst of the years make it known;
> In tumult remember mercy."

Throughout the world, wherever the people of God are found today, a cry is going up to Him, and it is this old cry, "O Lord, revive Thy work." It comes out of the consciousness that our age is a strangely perplexing one. I am not suggesting for a moment that there is no solution to our problems; I am not suggesting that there is any cause for despair or pessimism. Despair and pessimism are an insult to the God Who reigns on high. But we are conscious of the difficulty of the age in which we live. The sense of need is great. There are many things to depress, and perplex us, on every hand; in the world, unbelief raising its head with new arrogance and blatantly denying the things we believe; and strange things in the Church, unholy, unhappy conflicts,—God forgive us. Out of the perplexity of the hour, the people of God are turning back to God with this old prayer.

Now that such a prayer is right and urgent surely needs no argument. The Church of God, and every Christian soul will ceaselessly pray for revival. But our thinking must be right, and our urgency intelligent, if we are to pray that prayer.

Let us then look at the prayer as we find it here, in its first occurrence. In doing so there are three things to be considered; the attitude of the suppliant; the appeal of the prayer; and the activity which results when a man prays this way.

First the attitude of the man who prayed this prayer: "O Jehovah, I have heard the report of Thee, and I stand in awe." He was possessed with a consciousness of God that created in his own soul the sense of awe. There is a distinction here which I want to make, and it is important. The Hebrew word rendered in our versions,—King James, English Revision, and American Revision—"afraid," may suggest the cringing fear of coming judgment or punishment. That is not the

thought in the Hebrew word, but rather that of a great awe in the presence of God. In the presence of God this man was filled with awe, and we can never pray this prayer intelligently; more, we can never pray it prevailingly, until we get right here.

There are different interpretations of this passage. There are those who hold that the prophet was referring to the interpretation of life just given to him by God. I think that is true, but I think more is involved. He came to this prayer after the hour of communion, but if we follow on through the psalm, of which the text is the beginning, we find him singing in celebration of God:

> "God came from Teman,
> And the Holy One from Mount Paran.
> His glory covered the heavens,
> And the earth was full of His praise.
> And His brightness was as the light;
> He had rays coming forth from His hand,"

and so on. If we read the rest we see that he was celebrating God, specially in the manifestation of His majesty in the exodus of His people from Egypt, and in the law He gave them at Sinai. When he said, "O Jehovah, I have heard the report of Thee," I believe he was thinking of all his fathers had taught him, and all he knew of what God had done for His people in the past; and also that his soul was possessed by that luminous revelation he had just had from God of the two principles of life, of faith as the secret of righteous life, and of pride as the secret of destruction. With that history of the past, and that personal and immediate revelation of God possessing his soul, he said, "O Jehovah, I have heard the report of Thee, and I stand in awe."

That is to say, the attitude of the suppliant was the attitude of worship in the presence of God; a solemn bowing of the spirit before God; as the result of a recognition of the Divine activity, in unexpected ways, in unexpected quarters, through unexpected men. If we glance back to the close of the previous chapter, we find that he had already said: "Let all the earth keep silence before God." This is also the sense of awe in the presence of God.

I am constrained to enquire if it is not so that we have nearly lost it? Is it not so that even our worship in the sanctuary is too constantly characterized by an irreverent flippancy that proves we have no sense of the majesty and the might and the glory of God? I do not want to utter any words of censorious criticism, but I am speaking of a peril of which I am conscious; the peril of becoming fussy to do things for

God, while we have lost the sense of the Throne and the majesty and the might and the glory of God. "O Jehovah, I have heard the report of Thee, and I stand in awe." Let all the earth keep silence before the Lord, which silence is the sense of His infinite wisdom and His all-sufficient might. We lack it sadly today.

You remember the story of the spies that were sent to spy out the land, and the reports they brought back; the minority and the majority report. What did the majority report say? It is a great and glorious land, but there are giants there, and we cannot take it; and then they added this significant thing, "And in their eyes," the eyes of the giants, the Anakim, "we were as grasshoppers." As I once heard my friend Dr. Hutton say, "When a man feels like a grasshopper, that is what he looks like, and that is what he is like! But Caleb and Joshua said, it is a great land and a good land and a glorious land, and the giants are there, but God is on our side. They did not say anything about being grasshoppers; and when they stood in front of the Anakim, they were men, because when they stood before God they were awed by His majesty. I am perfectly convinced that any evangelical revival of religion for which we are praying and longing will have to begin with a new sense of the majesty of God. "O Jehovah, I have heard the report of Thee, and I stand in awe." It is only when a man stands in awe of God, that he is ready to talk to God, and to pray.

So we pass to the second thought; the appeal of the prayer. It is threefold. What is the first thing? "Revive Thy work." What is the second? "Make it known." What is the third? "Remember mercy." Revive, Reveal, Remember.

"O Jehovah, revive Thy work in the midst of the years." It is important to an accurate interpretation of the petition that we understand that the word "Revive" means "keep alive." To that we will return presently. I want first, however, to say that the supreme note in the petition is the phrase "Thy work." The man who has seen God so that his soul is filled with awe, knows the only thing that matters in the midst of the years is that the Divine work should go on. It is "THY work." It is about that he is concerned. The prophet was not concerned about anything but that. He had seen God, he had heard the report of Him; he had seen the history of the past, and pondering it all in his soul, now he was not so much concerned with the circumstances that caused him perplexity, as with the passion for the continuity of the Divine activity: "Thy work."

Moses in the great swan song, recorded for us in the thirty-second chapter of Deuteronomy, referred to God, and celebrating the name of the Lord, he sang, "The Rock, **His work is perfect.**" In the fifth chap-

ter of John we find a very significant saying of Jesus. He went through Bethesda's porches, and healed the derelict who had been thirty and eight years in the grip of a physical malady, resulting from a moral malady, and enabled him to roll up his mattress and walk away. The religious rulers criticised Jesus for making that man break the Sabbath by carrying his mattress. Do you remember what Christ said when they criticised Him? He said, "My Father worketh hitherto." All human history is in that "hitherto." "And I work." All the future is in that "and I work." Christ said in effect to that crowd of irreligious religionists, you criticise Me for enabling that man to carry his mattress and go to the Temple and worship on the Sabbath day. Don't you know God has no Sabbath while that man lies there? "My Father worketh." Don't you know that human suffering has broken in upon the rest of Almighty God? God is for evermore restless in the presence of human suffering and sin. "My Father worketh . . . and I work."

With that word from the old economy, God's work is perfect; and that radiant word of Jesus, "My Father worketh," illuminated by the incident; we may pray, "O Jehovah, keep alive Thy work." God's creative work ended, as we read, in Genesis 2:2. He rested from His work in creation; and directly after, accepting the Biblical account of human history, God began to work again, because man in revolt had broken in upon the beauty of the original creation. Through all the running centuries God is at work; the work of God,—in the midst of the years with which we are familiar, in the midst of the years, in which Habakkuk uttered his words, all the years, His work is the supreme thing.

And the work of God in human history is redemptive, as witness Christ's dealing with that man. That is what God is out to do, to redeem, to renew, to lift, to end suffering by dealing with sin; "Thy work." Let us keep our emphasis there.

Thus we see the force of the fact that the Hebrew word does not mean revive in the sense of start anew, but maintain, keep alive. Here is the recognition of the fact that God has always been working. Christ's word emphasizes it. He has always worked. He has never ceased His redeeming work. This prophet said, Keep that alive, whatever else is breaking down; do not let God's work stop. He is not asking for it to start again. It has never stopped. It would be the uttermost hell of calamity that could overtake humanity if God's work should cease. The man who stands in awe of God prays first; "O Jehovah . . . in the midst of the years keep alive Thy work."

But more than that. "In the midst of the years make it known." Again here is the recognition of the fact that God is at work, but the

appearance of it has become hidden; we do not see it. This is a prayer for its revealing anew: "Make it known," bring it out into clear manifestation. The ninetieth Psalm begins,

"Lord, Thou hast been our dwelling-place
In all generations."

Then at the sixteenth verse. this cry is heard:—

"Let Thy work appear unto Thy servants,
And Thy glory upon their children.
And let the favour of the Lord our God be upon us;
And establish Thou the work of our hands upon us:
Yea, the work of our hands establish Thou it."

Let it appear. The psalmist who wrote that Psalm, the prophet who prayed this prayer, were conscious of the fact of God's activity; and this prophet out of the agony of his soul felt there could be no tragedy so tragic as that of God abandoning the world, abandoning His humanity, "O Jehovah, keep alive Thy work in the midst of the years." And both of them asked the same thing, Let Thy work appear, let it come into manifestation, let there be a new breaking out before the eyes of men, of the great fact of that redeeming work.

The final movement of the prayer is "In tumult remember mercy." The Hebrew word here clearly means tumult. All the tumult that has caused our perplexity, all the things that drive us to our watch-tower, in the midst of these, remember mercy. Mercy here is not the usual word for it. It is a word that goes behind an activity to an attitude. We can get no better word to express it than our New Testament word, compassion: "In tumult remember compassion."

That is the true prayer for Revival, that there may be some new out-breaking into manifestation of that fact of the Divine work, redeeming work, coming out of the infinite and unfathomable compassion. There have been such hours of manifestation. One came in the Evangelical Revival. Then there came an outshining of the compassion of God, which swayed a nation. Lecky, that cool, calm, calculating historian declares that on that day when John Wesley was converted, England was saved from the bloody Revolution that devastated France. That is what we are praying for today; let us see that we pray intelligently.

Now finally. When a soul in awe worships, and out of that awe, wishes, and expresses its wish in prayer such as this, what then? The prayer for revival—I am going to put it bluntly so as to be brief—that does not react on the life, is a blasphemy and an impertinence. There must always be action. If we glance on to the end of this very Psalm,

we see what was in the mind of the prophet. He spoke of the majesty of God. He reached at last the glorious affirmation of faith; and the last thing of the Psalm is this,

> "Jehovah, the Lord is my strength;
> He maketh my feet like hinds' feet,
> And will make me to walk upon my high places."

Such prayer leads to preparedness, and action. His feet were swift and sure, climbing precipitous places, annihilating space in the swift movement of his going; that is preparedness. Thou wilt make me to walk on high places; that is action. I stand in awe and worship, and out of that worship comes my desire and wish; and out of the wish comes mv work. My feet are like hinds' feet, swift and sure to walk on high places.

"We are workers together with God." When I pray for revival, what am I to do? What is the reaction upon ourselves as to conduct and attitude and activity? The first thing is that when we pray for revival, there must be dedication, dedication of self and resources. To what? To God? Yes, and more. More? How? Not only the dedication of myself and my resources to God, but to **God and His work.** If we talk about dedication to God, and are only thinking of spiritual fulness, and the blessing and glory and peace of our own relationship; we are disastrously failing. There is a spiritual selfishness which is as much of hell as is fleshly selfishness. James says about prayer: "Ye ask, and receive not, because ye ask amiss": and then he gives a very remarkable illustration of asking amiss. You ask, and receive not, because "ye ask . . . that ye may spend it upon your lusts." Now I think nobody is so dull as to imagine that James meant that the people pray to God in order that they may obtain from God things to spend on their carnal appetites. Lusts are simply desires. The word "epithumia" may mean high desires as well as low. Jesus said, "With **desire** I have **desired** to eat this passover with you." It is the same word. You read, "Angels **desire** to look into these things." Angels lust. With lust I have lusted to eat the passover. Lust is not necessarily evil; and when James said, You ask . . . that you may consume it upon your lusts, he was not referring to spiritual desires. The Lord bless **me,** fill **my** soul with joy, make **me** clean and white, that **I** may be happy, and go to heaven at last! If that is all we want blessing for, we have not begun to understand the genius of Christianity, and we are blaspheming the very name of Christ. Dedication does not mean the dedication of personality in order that the person may have spiritual satisfaction. It always means dedication of the personality in order to service and

sacrifice in the fellowship of Jesus Christ. If we are going to have any revival after our prayer, there must be dedication to His work.

Then also there will have to be preparation. Preparation, you say, in what sense? First by clearing out from our churches all activities that are not contributing directly to God's work in the world. The church is cursed today with parasitic growths that have fastened upon it, which are contributing nothing to God's redeeming activity for humanity. Do you remember how long they were carrying the rubbish out of the Temple in the days of Josiah's reformation? The process would be amazing today, if we dared to face it. It may mean clearing some people out, as well as organizations. There are some churches that would be a little stronger it may be, if there were some subtractions from the Church Roll. Some of you evidently agree with me. Well, you go home and find out if you are the people who should be subtracted! I am talking in the interests of the work of God. The organizing of the life of the church should be for the work of God, and for nothing else. Here again revival would mean in many ways revolution.

Then after dedication, and after preparation, there must be cooperation, actually going out into the work, on the part of all those who bear His name and wear His sign, the sacramental host who make up the membership of the church. "To every man his work," every member a living member, desiring to go out to do something to cooperate with the work of God, which is redeeming in human history.

I would like to say one other thing. If we are going to pray for and expect a revival, we must be ready to conserve the work when it comes. I sometimes wonder whether God is not withholding revival from us, because we are not ready to care for the results of it. At the end of his work, George Whitefield, that great evangelist, said, "I have preached and seen thousands converted, but Wesley has been wiser than I. He has penned his sheep as he has caught them." Wesley created an institution to take care of them. That is the meaning of the existence of the Salvation Army. William Booth, that mighty prophet-evangelist, as he certainly was, preached that he might get men and women to Christ, but he soon found out that it was necessary to make arrangements to take care of them. It is a generation since Dwight Lyman Moody went Home, but one of the last things he said was this:

"The greatest trouble of evangelistic work in America for the last ten years has been that our churches have not known how to take care of the young converts."

Are we any better off today? If there is a movement of God, and

there are men and women brought to Jesus Christ, there are a great many churches which do not know how to take care of them, how to train them, how to nurture them, how to feed them, and strengthen them and direct them. I think in that sense also, if we are hoping for a Divine movement, judgment has to begin at the House of God.

In the last analysis the supreme value of prayer for revival is that it drives us back to the recognition of the fact that God does not need persuading to work. He is ready, and He is working still. Turn to Isaiah when you get home, and look at chapters fifty-one and fifty-two. I will crystalize the whole argument by quoting two verses. In the fifty-first chapter the people are praying to God, "Awake, awake, put on strength, O arm of Jehovah." Go on to chapter fifty-two and the first verse, and get God's answer. "Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem . . . shake thyself from the dust; arise." The people were saying "Wake up" to God; and God said to them, I am not asleep; it is you that are asleep; it is for you to "wake up."

I said at the beginning, I repeat it. I think we need to pray, God send us to our knees; and yet as surely as we pray, He is giving us exactly the same answer, "I am awake, I am ready." He is always working. The picture of the Laodicean church is a very familiar one. What a wonderful church it was, rich and increased with goods; the only thing wrong was that Christ was outside the door; and He knocked and He knocked, and He said, "Behold I stand at the door and knock; if any man"—He did not wait for the whole church—"if any man will open the door, I will come in to him, and will sup with him and he with Me."

"O Jehovah, I have heard the report of Thee, and I stand in awe." Out of that comes the prayer, whatever else happens to us, do not Thou abandon us! "In the midst of the years keep alive Thy work"; but more, "In the midst of the years make it known," break out into manifestation. And again; "In the midst of the tumult remember Thy compassions." When we pray so, we awake, and work!

Fears May Be Liars

By REV. G. CAMPBELL MORGAN, D. D., LL. D.

Why are ye fearful? Have ye not yet faith?" Mark 4:40.

In the year 1861 there died, at the age of 41, one of the less familiar of our English poets, Arthur Hugh Clough; and one of his short poems, with which I am sure most of you are familiar, was, in my judgment, worth having lived to have written.

Say not the struggle naught availeth,
  The labor and the wounds are vain.
The enemy faints not, nor faileth,
  And as things have been they remain.

If hopes were dupes, fears may be liars,
  It may be in yon smoke concealed,
Your comrades chase e'en now the fliers,
  And but for you—possess the field.

For while the tired waves vainly breaking,
  Seem here no painful inch to gain,
Far back, through creeks and inlets making,
  Comes, silent flooding in the main,

And not by Eastern windows only
  When daylight comes—comes in the light.
In front, the sun climbs slow, how slowly—
  But Westward look—the land is bright.

One line in that,

"If hopes were dupes, fears may be liars,"

I would like hung up in front of my desk where I sit at work in my study. My thesis is that fears are always liars when they are concerned with Jesus Christ. "Why are ye fearful? Have ye not yet faith?"

These words constitute Christ's challenge to fear, and His revelation of the reason of the fear. The measure of fear is the measure of the weakness of faith. Fear and faith are mutually exclusive. Where there is faith, fear is banished; where fear is in the ascendant, faith is

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weak. If then this was Christ's challenge to fear, it was also a revelation of its reason.

The story in which the text is found is a radiant interpretation of the theme. Let us then look at the story for a few minutes, and then attempt to apply it.

These men were fearful. That is our Lord's word. It is a very striking one. It describes fear in one particular experience of it. It is foreboding, an anticipation of disaster, the kind of fear that always produces paralysis, the fear that reacts upon personality, so that personality becomes weak, and can do nothing. That was the condition of these men. This word "fearful" is only found in one other place in the New Testament. In Revelation, in the twenty-first chapter, verse eight, we read:—

> "But for the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolators, and all liars, their part shall be in the lake that burneth with fire and brimstone; which is the second death."

"Why are ye fearful?" Why is your life characterized by that kind of thing, the ultimate of which is absolute disaster? The cognate word occurs twice. We find it in John 14,—verse twenty-seven. Jesus is speaking; "Peace I leave with you; My peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be **fearful.**" Again our Lord was rebuking anything in the nature of foreboding anticipation of disaster. It occurs also in Paul's second letter to Timothy, chapter one, verse seven;

> "For God gave us not a spirit of **fearfulness**; but of power and love and discipline."

Here we learn what fearfulness is by contrast. Not fearfulness, foreboding anticipation of disaster, reacting upon personality with paralysis. But rather, power, and love, and soberness. God hath not given us a spirit of panic, but of poise.

To return to the story. The disciples in the boat had lost their poise and were filled with panic. What was the reason of the panic? Why were those men in a panic? The first answer which suggests itself is that they were going to be drowned, but I do not think that is the correct answer. I do not believe for a moment that their fear was the outcome of their consciousness that their own lives were in danger. I do not believe when they went to Jesus, and woke Him and said, "Teacher, carest Thou not that we perish?" that they were frightened of being drowned.

Notice how the story begins. "And on that day." What day? It was a great day, which for them must have flashed and scintillated

with light, when our Lord gave the first systematic parabolic teaching concerning His Kingdom. Mark does not give us the full account of the day, but Matthew does in the thirteenth chapter. He had uttered seven parables of the Kingdom processes, climaxed by an eighth, completing the octave, the eighth revealing to them their responsibilities. That is what they had been listening to that day. He had said, "Have ye understood these things?" They had said, Yes. It always amazes me that they said Yes. But He took them at their own valuation, and continued;—"Therefore every scribe who hath been made a disciple to the Kingdom of heaven is like unto a man that is a householder, who bringeth forth out of his treasure things new and old." Thus He had revealed to them their responsibility.

On that day, when even was come, He said, "Let us go to the other side," and they took Him into the boat as He was; and directly He was in the boat He moved into the hinder part of the vessel, and lay down on the cushion, and went to sleep.

Then came the storm, and do not forget these men were experts in the management of the boat. They knew those storms which came, as still they do, with suddenness upon that Sea of Galilee, lashing it into fury. But that storm was too much for them that day. It was a fierce storm; Matthew says "a great tempest." Mark says "a great storm of wind." Luke says, "a storm of wind." Matthew says "the boat was covered with the waves." Mark says "the waves beat into the boat." Luke says "the boat was filling." There is no doubt it was not an ordinary storm. Then, when the experts were beaten, they went to Him, waking Him, and saying, "Teacher, carest Thou not that we perish?"

What do we suppose they meant? I am convinced that they meant, Master, we have listened to Thee this day. We have heard Thy wonderful teaching about Thy Kingdom, and we have seen the glory of it, in those parables. We told you we understood, and You committed to us the work of interpretation, as scribes; Master, the whole thing is going down! I do not think they were merely careful about their own lives. It has become a habit to abuse those early disciples. I used to indulge in it. I have given it up. Some people think they were a most stupid crowd; but I think you and I would probably have been more stupid than they were. I do not forget that Jesus said to that group of men at the end of His ministry, "Ye are they that have continued with Me in My temptations." I believe that the fear that filled them that day was for the Kingdom. They said in effect; Master, all the glory of the thing is over if we are drowned, and You are drowned. That will be the end of the business. "Carest Thou not that we

perish?" They felt that their boat was responsible for God's enterprise, and that enterprise was what they felt to be in danger, the storm was endangering it.

Then our Lord revealed the real cause of their fear. The storm was the occasion of it. The real cause was their lack of faith. What a very arresting question He asked. He said, "Why are ye fearful? Have ye not yet faith?" Had they faith? They certainly had faith. What is the proof of their faith? That they went and woke Him. Well, once more, had they faith? No, they certainly had not. Well, what is the proof? That they went and woke Him. They had faith. That is why they woke Him. They lacked it. That is why they woke Him.

They had faith, or they never would have wakened Him. These were sailor men who knew how to manage a boat. If I had been asleep on that boat, those men would never have wakened me. They would never wake a land-lubber to help a boat to weather a storm. They would probably have said, Poor fellow, let him die quietly! But they woke Him. Why? Because they believed in Him, and they believed that if He were awake, the situation could be dealt with. That makes the question of Jesus all the more significant. They had faith, certainly they had faith in His power, and supremely, they had faith in all He had been teaching. They did not want to see the failure of the ideal flashed before them, and because they believed in Him, they went and woke Him.

Yet, look again. They woke Him, why? Because they were not quite sure. They woke Him because they thought that He depended on their boat, and His enterprise depended on their boat. They lacked faith. Their faith was not full. But you say, What a great thing He did. So He did. When they woke Him, He came to the side of the vessel, and looking out on those tempest-tossed waves filling the boat, He said, "Peace"—and very significantly, "Be muzzled." That is the very thing He had said to demons. I am never quite sure that He did not see behind the storm a Satanic power. "Be muzzled," and immediately there was a calm. There is nothing left to do now but to bale out the boat! No more waves coming in. Isn't that glorious? Isn't that what they wanted Him to do? Is it? Let me speak very carefully. As God is my witness, I would rather weather the storm, and miss His rebuke. He gave them a calm, and then He turned and looked at them, and He said in effect, My trouble is not with the angry sea, or even with the devil at the back of it; My difficulty is with you, "Why are ye fearful?"

Well, why were they? Because they were not quite sure about

Him. They still thought His enterprise depended upon their boat; and they learned that day that their boat depended upon Him. They were not sure. If only they could have sung a hymn we have often sung,

> "Master, the tempest is raging,
> The billows are tossing high."

Do you remember some lines in the chorus?

> "No water can swallow the ship where lies
> The Master of ocean and earth and skies."

If their faith had been full they would have said; What a time we are having; these waves toss high; but

> "No water can swallow the ship where lies
> The Master of ocean and earth and skies."

When they could not do it, they woke Him, and with infinite and loving and tender patience He gave them a quiet sea, and so revealed to them the fact that His trouble was not with a tempest-tossed sea, but with a group of men who did not perfectly trust Him. What then was the matter? Why did they trouble Him? They did not know Him perfectly. They had not taken the full measurement of their Master; they had not heard the full and final word concerning Him; they had not grasped the length and height, and the breadth and depth of the majesty of His Person. When He had said that, they said one to another, "Who then is this, that even the wind and the sea obey Him?" There came days, later on, when they knew Him, and in those days their panic was over, and their poise was secure.

Well, that is the story. The application is patent. Fears today are everywhere among God's children, fears. And if we allow ourselves to look at circumstances only, God help us! I admit the occasion of fears today. It is being affirmed that Christ is being defeated, that truth is perishing, that the Kingdom of God is failing.

Fear that Christ is being defeated is warranted in certain ways. I look out upon the world, and I see the refusal of Christ, His Deity is denied, His Cross is dismissed, His ethics degraded. It does look as though truth were perishing. Look at the arrogance of error. We are living in an hour characterized by the apotheosis of reason, and the cult of intellectualism, as though it was the supreme thing. Moreover God is being dismissed. It is not very long ago since I sat in a hotel, and a group of young folk were there. They were characteristic of much you will see today. I sat so near to them I could catch snatches of their conversation. One of the girls, oblivious of good manners, had powdered her nose, and was now using a toothpick.

Something was said about God. Flicking the toothpick away, she said, "God? we have done with God!" My heart bled for her. She was the result and not the cause of the trouble. Let us not make any mistake about it. God is being dismissed from the life and thinking of thousands of these young people, and no blame is attached to them, for it is the result of the kind of education they are receiving.

Well, you say, are you not afraid? Am I challenged to answer? Then I do it with humility but with absolute assurance. I am not a bit afraid as to the ultimate issues.

And yet fears abound. Why are we afraid? Don't we believe? We do believe. Our fears prove our faith. We do not want Him to fail, and because we believe in Him, we are possessed by panic. Yes, but we do not really believe or we would have no panic. Fears prove our uncertainty about our Lord. We are not quite sure. Our failure in faith in Him is due to our imperfect knowledge of Him. This should drive every one of us to personal heart-searchings. If we are afraid, it is because we have never grasped the majesty and the glory of Jesus Christ.

Listen again to Paul; "God gave us not a spirit of fearfulness; but of power, and love and discipline." In close connection he says; "I know Whom I have believed." What is the result? "I am persuaded that He is able to guard." Guard what? The Old Version and the Revision read, "that which I have committed unto Him." I am convinced that is not what Paul meant at all. Translated literally the passage reads; "I know Whom I have believed, and I am persuaded that He is able to guard **my deposit** against that day." "My deposit" may mean something I have deposited with Him, or it may mean something He has deposited with me. Exegetes may take their choice. I believe that Paul meant not what he had committed to Christ, but what Christ had committed to him. He had already said to Timothy; "Hold the pattern of sound words which thou hast heard from me, in faith and love which is in Christ Jesus. That good thing which was **committed unto thee** guard." He is able to guard it; you are to guard it too; but the perfect restful, peaceful confidence of Paul was in the fact that what He has committed to us, the Gospel, which He has given to us, the faith once for all committed to us, He is able to guard. Everything depends upon our conception of the He. Who is He? When we are afraid that the boat is going down it is because we are not fully conscious of His glory. A full consciousness of the majesty and glory of His Person will end panic. Studdert Kennedy in an exquisite Christmas Carol brings us face to face with the Mystery and the Manifestation;—

Come, worship the King,
  That little white Thing,
Asleep on His mother's soft breast;
  Ye bright stars look down,
Weave for Him a crown,
  Christ Jesus, by angels confessed.

Come, children, and peep,
  But hush ye, and creep
On tip-toe to where the Babe lies;
  Now whisper His name,
And lo! like a flame
  The glory-light gleams in His eyes.

Come, strong men, and see
  This high mystery.
Tread firm where the shepherds have trod;
  And see mid the hair
Of the maiden so fair
  The five little fingers of God.

Come, old men, and gray.
  The star leads the way,
It halts, and your wanderings cease;
  Look down on His face,
Then filled with His grace,
  Depart ye, God's servants, in peace.

And so it all ends quite simply. Fears are liars. Christ is not being defeated. Let Paul by the Holy Spirit again speak to us;—"He must reign till He hath put all His enemies under His feet." Truth is not perishing. Again let Paul speak; "We can do nothing against the truth, but for the truth." The Kingdom of God is not being defeated. Once more hear Paul;—"He shall deliver up the Kingdom to God, even the Father; when He shall have put down all rule, and all authority, and power." His enterprise does not depend on our boat. Our boat depends upon Him.

The History and Progress of Hebrew Christianity in America

By REV. JACOB PELTZ, B. D.
General Secretary of the Hebrew Christian Alliance of America

The subject is broad and lends itself to a varied interpretation and treatment. I am not going to attempt to give a history of Jewish Evangelization or a survey of the various missions and activities seeking to interpret Christ to the Jews in America. Neither is this to be a theological treatise setting forth the term "Hebrew Christianity" in contradistinction to other forms of Christianity. It is my purpose rather to deal with this subject in such a manner as to portray a picture of the history and progress of a movement of Jewish believers in Christ seeking to give voice and expression to their faith in the Messiah. The term "Hebrew Christianity" as used throughout this paper is to be understood as descriptive of the aims, ideals and activities of that visible, united body of Hebrew Christians in America, who are endeavoring to serve both the Jewish people and the Christian Church as a witness to the reality and power of Jesus Christ the Messiah of Israel. The objects of the American Hebrew Christian Alliance as set forth in our constitution best define the term Hebrew Christianity as related to our movement. These objects are as follows:

1. To unite in a co-operative fellowship Hebrew Christians throughout America.

2. To establish and maintain Local Branches.

3. To advance the spiritual development and general welfare of Hebrew Christians and to stimulate propagation of the Hebrew Christian ideal in every sphere of Jewish life.

4. To extend practical aid to Hebrew Christians in distress in such ways as may be determined by the officers of the organization.

5. To provide for the education of Hebrew Christians aiming for useful service, in church, mission field and society.

6. To witness unitedly to Church and Synagogue of the fulfillment of Israel's Messianic hope in Jesus Christ.

7. To encourage the propagation of Christianity among the Jews by Christian agencies.

8. To prepare and to publish literature setting forth the message of Hebrew Christianity.

9. To bring about a better understanding of the Jewish problem by Christians and of the Christian message by Jews.

10. To participate through the International Hebrew Christian Alliance in a world-wide witness to the Jewish people that Jesus is the Messiah.

In its ideals Hebrew Christianity in America is nearly fifty years old but in its organized form as embodied in the Hebrew Christian Alliance it is less than twenty years old. On May 4, 1931, when the seventeenth Annual Conference of the Hebrew Christian Alliance of America was officially convened, we had completed sixteen years of history as an organized, united body of Jewish believers in Christ on the North American continent.

Our Hebrew Christian movement in America was launched in weakness and in trepidation. For many and grave difficulties faced our leaders at the very outset. There were difficulties within our own ranks and difficulties without. The divisions in Christendom into denominations and sects created our first difficulty. Since Hebrew Christians belong to the various denominations of their choice and are very loyal to their respective churches it was found difficult to arrive at a common aim, program and method of carrying on our organization. Our early conferences were therefore argumentative and controversial in their nature. Much time was consumed in clarifying theological definitions, setting forth principles and adopting methods of procedure. We soon realized, however, that we were not an ecclesiastical nor a denominational body. Our unity was based rather on a common racial origin, a definite religious conviction and a fixed purpose. In other words, our Hebrew Christian union was achieved because we as Jews had beheld in Jesus Christ the glory of the Father and desired to share that experience with those of our brethren who had not yet been transformed by the Messiah. Our first difficulty of denominational loyalties and differences therefore receded into the background and has since not effected our unity.

Another difficulty that we encountered in the early stages of our movement was the fear on the part of some of our Gentile Christian friends that with the organization of the Hebrew Christian Alliance "The Wall of partition" had again been set up. Since full membership in our Alliance was limited to only Jewish Christians it was charged that we were fostering a spirit of Hebrew Christian exclusiveness that would issue in the return to the beggarly elements of the law. Some of our Hebrew Christians were persuaded on this score to keep aloof

from our movement. Time, however, has removed all the early fears and apprehensions of our Gentile Christian friends and now we have their good-will and co-operation.

There were other difficulties and vexing problems, which, because of the limits of time, we cannot even mention, let alone elaborate. Time and again it was predicted that our Alliance could not surmount these difficulties and that sooner or later our organization would collapse. We, therefore, as Hebrew Christians brought together from a score of different countries in this third International Conference, have reason to be exceedingly glad and to render all praise to our heavenly Father for the way the pioneer Alliance on the North American continent has not only continued to exist but has made a most encouraging progress through the sixteen years of its history.

Let me briefly indicate some of the major activities of the American Hebrew Christian Alliance.

1. As an organized body we felt that our first duty was to seek out the numerous Hebrew Christians in America in order to unite them with our movement. It is estimated that there are about twenty-five thousand Hebrew Christians in America. They are to be found in the Evangelical churches of nearly all the denominations. As members of the various churches, their identity as Jews is in most cases lost sight of. These believing Israelites take their place in the church, attend the services, support its benevolences and perform what duties devolve upon them in common with the other members. This is as it should be. For we believe in the ideal of Christian fellowship and church membership. But we believe that the Jew who becomes a believer in Christ has a double duty as far as his Christian experience is concerned. He must give expression to his Christian life not only in the church but he must be a witness to his own people according to the flesh concerning the reality and power of Jesus Christ. That is not to say that every Jewish believer must be a professional missionary but he must be encouraged to identify himself with other Jewish believers so as to be known in the Jewish community as a disciple of the Messiah. The Jewish Christian, whether he is a physician, or teacher or tradesman or missionary must be known as a lover of his people seeking the best welfare of the Jews and primarily interested in the reconciliation of Israel to the rejected Messiah. That is the ideal that the American Hebrew Christian Alliance set out to inculcate and foster in the life of Jewish believers. In order to achieve our purpose, it was necessary to seek out the Hebrew Christians in the churches, not to disjoin them from their Christian communions, but to acquaint them with our Alliance and get them to unite with our movement. For we realized

that there was no testimony to Christ that was as potent in the Jewish community as a visible, united body of Hebrew Christians.

This work of identifying Hebrew Christians with our Alliance for the sake of a testimony for Christ has now been going on in America for sixteen years with encouraging progress. Our Alliance consists of the national body with headquarters in New York and Chicago. Whenever there is a sufficient number of Hebrew Christians in any one city we encourage them to organize a local branch of the Hebrew Christian Alliance. We now have seven such branches of our Alliance in the larger cities, namely New York, Philadelphia, Pittsburgh, Toronto, Chicago, Los Angeles and San Francisco. Once a year the American Alliance meets in a national Conference at which time the work of our movement is discussed and a program for the year's activities is adopted. The various branches of our Alliance meet at stated times in their respective cities. At these meetings the program is usually of a devotional and business character. The members seek to strengthen each other in the Christian faith; they discuss the problems pertaining to their organization and people, seeking always the best welfare of their converted brethren and endeavoring to be a witness for Christ amongst their non-believing brethren.

2. Another major activity of our Hebrew Christian movement in America has been along the endeavor to interpret to the Christian Church the Jewish people in the light of the plan of God as revealed in the Scriptures. This form of activity was necessary not only to furnish a Hebrew Christian testimony to the church, but to contribute to the solution of the Jewish problem in America.

It must be admitted that the four and a half million Jews of America enjoy a greater freedom and exercise a larger influence than the Jews of any country in the world. It can be said also that there is no anti-Semitic movement in America. Yet it is equally apparent that underneath the current of our affairs in America there is a deep-seated prejudice between Jews and Gentiles. In fact, one of the frankest of our Jewish writers, Maurice Samuel, declared not so long ago "that between you Gentiles and us Jews there lies an unbridgeable gulf." These differences and misunderstandings between Jews and Gentiles in America do not manifest themselves in massacres or blood persecutions of Jews as was and still is practiced in eastern Europe. But in America we have discovered more refined brutalities to show our dislike of the Jew. Here we exclude them from certain hotels and summer resorts; we keep them out of enviable positions by the simple but frank advertisement. "only Christians need apply" and we limit their numbers in the colleges and universities by more subtle methods.

Occasionally certain portions of the American population will become possessed with the frenzy of Jew hatred as was manifested in the libelous attacks of the now defunct "Dearborn Independent," of Mr. Henry Ford or the venomous assaults of the dying Ku Klux Klan. In any case there is no denying that there is a Jewish problem in America. It was necessary therefore for our American Hebrew Christian Alliance to take cognizance of this problem and make some contribution to its solution. This we have undertaken to do in a nation-wide campaign of Christian education of Jew and Gentile alike. For we realized that there is no solution to the Jewish problem in America unless the very nature of Jews and non-Jews is changed by the regenerating power of the Lord Jesus Christ. Maurice Samuel tells us "There is such a thing as conversion of a man's opinions; there is no such thing as conversion of a man's nature. That is beyond the reach of conscious effort, certainly beyond the reach of the Missionary." But this brilliant Jewish author has not been touched by the power of Christ so is not able to exclaim as did the Jewish apostle, "the things I once loved I now hate and the things I hated I now love."

Our campaign of Christian education has been most successful in the Bible Conferences and conferences on Jewish Evangelization that we have conducted in the larger cities in America from the Atlantic to the Pacific. While the Bible Conferences are usually held in a church or public hall, the messages and the appeals of our Hebrew Christian speakers are so universal (even as the Gospel itself is universal) that people of all walks of life, religious and non-religious, Jews and Gentiles in great numbers attend our meetings. In one church where we held a conference recently we had an audience of about twenty-five hundred people, four hundred of whom were Jews, it was estimated.

In these Bible Conferences we endeavor to interpret the Jewish people from the point of view of the place they have in the plan and purpose of God according to the Scriptures; we interpret the Messianic claims of the Lord Jesus to our Jewish listeners; we emphasize the clear duty of the church to evangelize the Jews and we point to Jesus Christ as the key to the solution of the Jewish problem.

In many cases our addresses are broadcast over the radio and reported in the public press so that our messages are heard and read by additional tens of thousands of people not in our immediate hearing.

3. Besides these Bible Conferences and other public meetings through which we spread our Hebrew Christian testimony, we also carry on our propaganda through our publications and literature. Our official organ, "The Hebrew Christian Alliance Quarterly" has been through the years a powerful instrument in the hand of God in the

education and inspiration of tens of thousands of Christians to a better understanding and appreciation of the Jewish people. It has pointed many a Christian to the need and method of evangelizing the Jew. Our official publications for Jews, as "The Watchman," now replaced by the "True Light," as well as our numerous tracts have been the medium of preaching the everlasting Gospel to multitudes of Jews throughout America.

Thus we have demonstrated to the Jews of America that we Hebrew Christians are their best friends. Indeed, we are their champions. For we have endeavored as a Hebrew Christian movement to defend our people against injustice and misunderstanding and ill-treatment. And since, as Hebrew Christians we have easier access in the Christian church and a larger hearing amongst the Christian public than any Jewish leaders in America we have been able to make a larger contribution for the welfare of our people than is commonly known or realized. It must be understood however, that in all of our propaganda amongst both Jews and non-Jews we make it perfectly clear that there is no solution to the Jewish problem outside and apart from the acceptance of the Lord Jesus Christ as the promised Messiah of Israel and Saviour of the world. For we realize that all of our preaching and teaching and educational propaganda is in vain unless the heart of the Jewish nation changes its traditional attitude toward Christ and accepts Him as Saviour and Lord.

4. From its very beginning our Hebrew Christian movement has also concerned itself with the need of educating young Hebrew Christians for the ministry and for the Jewish mission field. There is no people that require a more educated and trained leadership than the Jewish people. The ignorant and untutored missionary, no matter how zealous or faithful, has no message for the Jews, for such an individual is neither respected nor taken seriously. The Jewish missionary must be a specialist in every sense of the word.

To supply the needed training for Hebrew Christian leadership the American Hebrew Christian Alliance in cooperation with the Moody Bible Institute of Chicago, instituted a School of Jewish Missionary training some nine years ago. Many have pursued this course of training and have gone into the Jewish mission field both in America and abroad. We have also been helping deserving Hebrew Christian students in other Bible Schools, colleges and universities in various parts of America. At this particular time we are in touch with some two score Hebrew Christians in training for either the ministry or the Jewish mission field.

5. We have also been called upon to aid Hebrew Christians in

distress. It is a well known fact that many Jews are expelled from their homes and communities because of confession of their faith in Jesus Christ. It is literally true that many a Jewish convert has lost father and mother, brother and sister for Christ's sake. It is therefore providential that our Hebrew Christian movement has been raised up to succor and care for such Hebrew Christians in their loneliness, poverty and distress. We are looking forward for the time to come when the Lord will raise up Christian friends to help us build a large and permanent home to care for the young Jewish converts as well as for the aged Hebrew Christians.

From this very brief and inadequate survey it will be noted that our Hebrew Christian movement in America has been marvelously used in the hand of God to unite Jewish believers in Christ into a fellowship; to give a united Hebrew Christian testimony to the Christian Church; to encourage the establishment of Jewish missions by church agencies; to propagate the Gospel ministry and mission field; to care for and aid Hebrew Christians in distress. It has been our privilege also to be instrumental in the founding of the International Hebrew Christian Alliance which has had such a phenomenal growth throughout the world during the last six years of its existence. But our entire Hebrew Christian movement is still in its pioneer stages. And who can tell but what God has raised us up, that through our national and international Hebrew Christian testimony we might help to usher in that glorious day when all Israel shall be saved.

The Glorious Gospel of the Blessed Lord

By MR. MAX I. REICH
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Editor, Bible Teacher and Lecturer

I Tim. 1:11

That which differentiates Christianity from all other religious beliefs and cults is the fact that its message constitutes a Gospel for humanity. The word gospel simply means "good news." Now good news is more than good advice. Even the law, though it was a good law, was not good news. Is it good news to tell a man prone to sin to obey a law he inwardly dislikes? Of course, you can say this about the dispensation of the law; it held out hopes and contained promises to be fulfilled in a future dispensation. Christianity claims to be that dispensation, and the Gospel announces the fact that the hope of Israel is fulfilled in Jesus Christ. The law had shadows of good things to come. The good things have now come, and the shadows are left behind for the believer.

The Gospel is "the Gospel of God." It is God's move towards man in grace. The righteousness of God is therein revealed, i. e. His character is shown forth. God, as it were, opens up His very heart in the Gospel. And it is this which makes the apostle Paul call it "the glorious Gospel." It presents God in such a glorious light. The splendor of His grace is seen now, that of which Moses had a foregleam when he was hid in the cleft of the rock and heard the gracious attributes of Jehovah pronounced as His glory passed by. The Gospel is just as glorious now as it ever was. It was glorious in the first century. What glorious victories it won! It came as a glad sunrise after a gloomy night. It brought hope, healing, liberty, gladness, to multitudes of Jews and Gentiles. They dropped the spirit of heaviness and put on the garment of praise. The Gospel overthrew the power of pagan Rome, spite of the opposition of fire and sword. The meekness of the lamb proved stronger than the ferocity of the lion. And today the Gospel is still glorious. Its lustre is undimmed. Neither science nor philosophy can outclass it.

There are two movements which together make up the substance of one spiritual life:—one a movement from man to God; the other a

movement from God to man. The first is the universal search of the human soul for mere satisfaction: **God**, really; though many do not know this. The apostle Paul declared that even the heathen are "feeling after God" in their blind groping. But the Gospel shows us the divine movement toward man. It began in the garden of Eden when the Lord God came after fallen man, and it culminated in the Incarnation. Thus is the Gospel the crown of the divine self-revelation in redeeming grace, God's last and complete word to man.

Now the Apostle Paul declared that his gospel is "the glorious gospel of the **blessed** God." What does he mean by that? The word "blessed" is old English for our modern "happy." What a remarkable expression! The Gospel tells out God's happiness! It is the overflow of His joy to all mankind.

God is a fountain of pure happiness and in the Gospel He invites all men everywhere to drink of that fountain. God wants to make all men as happy as He is Himself, to become partners of His joy, to have fellowship with Him in the things which fill His heart.

Alas! many prefer to seek their happiness away from God in things which do not profit. In the language of the prophet, they spend money for that which is not bread, and their labor for that which profiteth not. As with the prodigal, the far country has more attractions for them than the Father's house, till a famine brings them to themselves again.

But how strange to think of God as a happy God! How can God be really happy with such a world as this! Does He not hear its bitter wail? Does He not see its hearts, its broken hearts, its cruelties, its injustice, its untold miseries? Would you and I be happy if we saw all the world's wretchedness at one and the same time? The little we come in contact with makes us sad at times. But God is sensitive to all the suffering in the universe—He is not some impassive Buddha in the sky, looking on unconcerned. God is not a callous Stoic. In all our afflictions He is afflicted and His loving heart feels every pang that shoots through ours.

And yet we speak of "the peace of God which passeth all understanding." What is the ground of the peace of God?

We may be sure that it is not the peace of indifference or of apathy. Let us declare it: **Christ is God's Peace!** All things have been committed to Him by the Father who "made peace by the blood of His cross." This peace is "peace **in heaven**" first, as it will be "peace **on earth**" also.

On the day of Pentecost the great fact was publicly declared: "Let all the house of Israel know assuredly that God hath made that same

Jesus whom ye have crucified, both Lord and Christ." Jesus is on the throne of Deity in His once crucified humanity in a twofold character. He is **our** Lord but **God's** Christ. Christ is here not a personal name, but an office. God has anointed Him, Christed Him, made Him Messiah. As such He is commissioned to put everything right that is wrong in the universe; to undo the mischief of the fall; to subdue every hostile power; to reconcile heaven and earth to the divine harmony; to execute the judgments of God upon that which will not be harmonized. His death on the cross laid the deep and eternal foundation on which His empire will rest. And the heart of God rests in Him till He who on the cross cried: **"It is finished,"** will on the throne say: **"It is done."** The mediatorial Kingdom lies between these two great utterances.

There is now a Man before God in whom He finds His unspeakable delight. Instead of the fallen first Man, there is the second. Instead of the disobedient man through whom sin and death came into the world, the man whom God drove out of Paradise, there is a Man who was obedient every step of the way, who has crushed the power of death and hell, and opened the Paradise of God. All authority in heaven and on earth are in His hands. One day He will be the light and the glory of new heavens and of a new earth, in which God will be All in all.

Art thou one who confesses Him with thy mouth as Lord? Then thou art saved, and "accepted in the Beloved" before the eye of God. A believer is one who can say: "The Man for God is the Man for me!"

The glorified Man, who though He were a Son, when here below, learned obedience by the things which He suffered, and is now "far above all heavens, that He might fill all things," is the guarantee that God's counsels of good for the universe cannot fail to be accomplished. Patiently He waits till His enemies are made His footstool.

Unfallen seraphim veil their faces before Him. But penitents of Adam's fallen race look upon His glory with open face. And as they look they are changed into the same image, from glory to glory, or, as Weymouth translates it: "From one degree of radiant holiness to another."

The Book of Romans

By MISS GRACE SAXE
Bible Teacher. Has established Bible Study Classes in Every State in the Union, and in Seventeen Foreign Countries.
Promoter of Bible Class Movements

First Five Chapters

Before beginning a detailed study of this wonderful Epistle to the Romans we must first note some general points about the book.

I. **The Importance of Romans.** Romans has been called "The chief book of the New Testament and the perfect gospel."

"Romans is Paul's masterpiece among all his Epistles."

"The most perfect book ever written." "It is a marvel of intellectual acumen, of logical power, and of spiritual insight."

"The profoundest book in existence."

"A knowledge of the great truths of this Epistle is altogether necessary for the 'establishment' of the people of God." John C. Page.

"The thorough study of this Epistle is really a theological education in itself." Griffith Thomas.

II. **The Summary of Romans.** The Book of Romans is a letter which the Apostle Paul wrote, primarily to the Christians living in Rome, but designed for all Christians everywhere, to set forth in writing the Gospel (the good news), which God has for all men.

This "good news" is, that sinful man may be made righteous. That God has His own righteousness to bestow upon man. Paul declares this good news under three main headings which constitute the three main divisions of the book, namely:

First, the NEED man has for God's righteousness.

Second, the WAY man may obtain God's righteousness.

Third, the RESULTS of receiving God's righteousness.

1. Romans has sixteen chapters.

2. The first eleven chapters are **doctrinal.** In these chapters Paul presents the great truths of the Gospel. The remaining chapters, twelve to sixteen, are **practical.** In these chapters Paul shows the practical working out of the doctrines taught in the first eleven chapters.

3. Chapters 1 to 11 contain chiefly **Instruction.**

Chapters 12 to 16 contain chiefly **Exhortation.**

4. Chapters 9 to 11, which concern the past, present, and future of the nation of Israel, are, in one sense, parenthetical, although they are very necessary to the full understanding of the subject. The contents of the Book of Romans, exclusive of this portion (Chapters 9-11), falls under the three main divisions before mentioned and which are

The NEED of salvation, Chapters 1:18 to 3:20.

The WAY of salvation, Chapters 3:21 to 4:25.

The RESULTS of salvation, Chapters 5:1 to 8:39 and 12-16.

Fix in mind the four words, "Need," "Way," "Results," and "Israel" and the chapters dealing with each. Thus you will have a short working word outline of the contents of the book before us.

IV. **The Writer.** The Apostle Paul. See Romans 1:1.

V. **The Date.** Romans was written about A. D. 60. Paul probably wrote this letter from Corinth during his third visit to that city.

VI. **The Theme.** The Gospel of God, 1:1. The one great way of salvation by faith for Jew and Gentile alike is the tremendous theme before us in the Book of Romans. See 1:16, 17; 3:29, 30.

VII. **The Key Thought.** Justification.

VIII. **The Key Verse.** 1:17.

IX. **The Place of Romans in Scripture.** In order to appreciate the important place which Romans occupies in Scripture and the need for the message of this book, it is necessary to understand something of fallen man's utter lack of righteousness, as revealed throughout human history.

A reivew of the moral history of the race as set forth in the books of the Bible up to the Book of Romans shows that man is, and always has been, an utter failure as regards righteousness. When Adam was tempted in the garden of Eden he proved himself a failure and all of Adam's descendants have proved themselves failures under temptation. "**All** have sinned" (Rom. 3:23). "There is none righteous, no, not one" (Rom. 3:10).

God first tested the Gentiles as to whether they would or could be righteous before Him. From Adam to Abraham God patiently bore with the sons of man, giving them opportunity after opportunity to prove, if they could, their own ability to regain their lost righteousness. The result was utter and complete failure—failure so great that God "gave them up" and allowed them to go on in their own wicked ways (Rom. 1:24, 26, 28).

Then God tested the nation of Israel—the Jews. He gave to this nation such special privileges, such perfect instruction, such marvelous revelations, such miraculous protection and such matchless covenants and promises, that their opportunity was perfect to show if there is righteousness in fallen man. But here again we see utter and complete failure—failure so great that when they had crucified the Lord Jesus and refused to listen to the voice of the Holy Spirit through the apostles, God rejected them and scattered them throughout the earth, allowing them to go on in their own blindness and darkness.

"Now in the Book of Romans God comes, as it were, upon the scene of the universal failure of the world, Gentiles and Jews. And He comes **with a new message.** He announces that He has **His own Righteousness** for man, who has so utterly failed to attain one for Himself. And that this Perfect, Infinite Righteousness is to be received at His hand as a **Gift** of His **Grace**, by simple **Faith.**

Before, then, the character and calling of the Church is unfolded in those Epistles which specifically deal with the Church, the Body of Christ, **as such** (e. g., I Corinthians, Ephesians, Colossians), there must come this great letter to the Romans, which will take up the very **groundwork** of salvation itself." Wm. R. Newell.

Comments and Quotations on Chapter I

Note: In order to get the most out of these "Comments and Quotations" it is absolutely necessary to look up every Scripture reference. Do not fail to do this.

Paul, in beginning his letter to the Christians at Rome, first announces who and what he is and what he is going to write to them about. All this is in the first verse.

He then states that this Gospel of God, which He, in the Old Testament, had promised to reveal, concerns His Son, Jesus Christ, Who, in His incarnation, came in the royal line of David, Israel's greatest king, and by His resurrection from the dead, was declared to be the Son of God. And it is from Jesus Christ, God's Son, that Paul has received his apostleship (verses 2-5).

Paul reminds those to whom he writes that they too have received a call, and that God loves them, verses 6 and 7.

He tells them how he thanks God for their faith and how he is praying that he may be allowed to visit them in order to impart to them some spiritual gift, that they may be established and that both he and they may be comforted by their mutual faith, verses 8-12.

"His desire to go to Rome, however, is not merely to impart a gift; it is actually to pay a debt . . . Paul felt under a solemn obligation

to give to men of all races and classes and degrees of culture the Gospel which had been committed to him as a sacred trust." Charles R. Erdman.

And he declared himself ready, to the full extent of his ability, to preach the Gospel also to the people in Rome, verses 13-15.

The Gospel, the blessed truth of salvation through faith in Christ's death and resurrection, was ridiculed by the worldly wise, but Paul says he is not ashamed of it because the Gospel is a tremendous power. The power of **Rome** was great but Paul declares that the Gospel is the power of **God.** It is **the** power of God, the greatest power there is, because it can save everyone who believes on Christ from the awful consequences of sin (verse 16), and he further explains that the power of the Gospel is due to the fact that God **provides** His righteousness for all men and **bestows** it upon men of faith, verses 16 and 17.

This is God's way of salvation for man, and this is the blessed message, for Jews and Gentiles alike, which Paul has been commissioned to proclaim. Realizing as he did that the Gospel is absolutely the only remedy for sin-sick souls, it is no wonder he was eager to carry it to all people.

Verses 16 and 17 state the great theme of Paul's Epistle to the Romans. The rest of the Book of Romans is the development of this theme under the general divisions.

The first general division of Romans is THE NEED OF SALVATION, Chapters 1:18 to 3:20. That is the important question, do men **need** salvation? Paul proceeds to show in this division that all men do desperately need salvation because the terrible wrath of God is directed against all unrighteousness of man (verse 18), and all men are unrighteous in God's sight (Rom. 3:10).

He further says that not only are all men ungodly and unrighteous but that they are inexcusably so because God has given them sufficient knowledge of Himself to induce reverent worship and obedience, having made this revelation of Himself both in their conscience (verse 19), and through nature (verse 20). But when men did know God they refused to worship and serve Him (verses 21-23), for which cause God "gave them up" to their own ways (verses 24-26), and those ways led them into the fearful depths of iniquity pictured in verses 26-32.

Observe the following points:

1. In this first chapter Paul is speaking especially of the guilt of the Gentile world, the nations viewed as a whole, the entire race. In verses 21-23 notice the seven stages of Gentile world apostasy.

Notice also that the first steps away from God were negative. They glorified Him **not** (verse 21). They were **not** thankful (verse 21). It

is a dangerous thing to **neglect** God and His claims. Sins of **omission** are as great as sins of **commission.**

Notice in verse 23, that when man had at last descended to idolatry there was still a downward trend. They first changed the glory of the incorruptible God into an image made like to corruptible **man.** That would seem to be low enough, but they went on to make images of birds (creatures of the air), then to fourfooted beats (creatures of the earth), and then to **creeping** things.

2. Note the thrice pronounced sentence of God in verses 24, 26 and 28, "God gave them up." He allowed them to suffer the natural consequences of their departure from Him.

"They willfully turned from Him and became worshipers of idols, and He therefore allowed them to suffer the inevitable result of an ever-deepening moral degradation." Charles R. Erdman.

Read in this connection Genesis 6:3; I Samuel 16:14; 15:23.

3. "The wrath of God" must be understood as His hatred of **sin,** not of the **sinner.** He **loves** the sinner. He loved sinners so much that He gave His only begotten Son to die for them, but His holiness and justice demand that He hate and deal with sin. And so He beseeches **sinners,** whom He loves, to turn to Him and be separated from **sin,** which He hates. As a mother hates and fights the disease which would destroy her child, so is God's attitude toward sin which would destroy the soul.

4. Verses 28-32 present the revolting picture of man after this threefold "giving up" of God, the climax being seen in the statement of verse 32, "that those guilty of these crimes commit them with the full knowledge of the penalty of death which they deserve, and, worst of all, they rejoice in others, and encourage others who practice the same sins."

Norman B. Harrison says of these verses: "God has X-rayed the human heart and here submits His findings. It is what He sees latent, embryonic, in **all;** sees it also expressed and full grown, even gone to seed in many whom society and religion have failed to restrain. A repellent picture. Yet remember, this is what greets the earthward gaze of an all-seeing God; open to the view of the Holy One every day and every night of human history."

Dr. Erdman says: "It is a picture of the degradation into which mankind ever sinks when turning from the **truth** of God **and** no longer restrained by His grace. It was given as a reason why Paul gloried in the Gospel and desired to have it proclaimed in Rome. It should arouse all Christian readers today to hasten the preaching of this Gospel as the only hope of the human race."

5. Paul makes use three times of the expression "I am" (verses 14, 15 and 16).

a. "I am debtor" (verse 14).

b. "I am ready" (verse 15).

c. "I am not ashamed" (verse 16).

Can each one of us say the same of ourselves? Do we really feel our indebtedness to the lost? Do we realize that we actually **owe** to the countless millions of those we call "heathen" the knowledge of the Gospel of salvation, which has been intrusted to us to proclaim? Then are we ready (willing) to proclaim it to the full extent of our ability, as was Paul? And can we truly say "I am not ashamed of the Gospel of God"? In any society, under any circumstances, are we ever ashamed to speak out and tell the Gospel story to those we know are in need of salvation?

Comments and Quotations on Chapter 2

In this second chapter Paul shows how these same things are true of the Jews. The Jews knew God not only by the revelation He had given of Himself to all men in their conscience and through nature, but they had been made intimately acquainted with His character and will through the written law given through Moses. But this superior knowledge, and the favor which God had shown to the Jews in choosing them out of all the nations to be His representative people, had not led them to worship and serve Him. Though they observed the outward ceremonies which God had appointed, their hearts were far from Him. God's favor had filled them with pride and caused them to set themselves up as judges of other people to whom they were in the habit of referring as "the dogs of the Gentiles."

As though speaking to some individual Jew who had been listening with relish to his arraignment of the Gentile sinners in the last part of Chapter 1, Paul begins, in the first verse of Chapter 2, to show the Jew how inexcusable is his attitude of judging other sinners, because he too is a sinner and a sinner in the same way as they (verse 1).

Men's judgment of one another is unbecoming and inaccurate, but we are sure, Paul says, that the judgment of God is according to truth, that is "in accordance with guilt, with facts and with desert." (verse 2).

Because the judgment of God is according to truth and justice, the sinning Jew must not think that he, any more than the sinning Gentile, shall escape this judgment (verse 3).

The Jews had misinterpreted the goodness and forbearance and long-suffering which God had shown toward them as a nation. He

had, by His goodness, been trying to induce them to turn from sin (verse 4).

The Jews, however, had come to think that because they were the chosen representatives of God that they occupied such a place of privilege that they could do as they pleased and be immune from the consequences of sin, when as a matter of fact, Paul tells them, the hard impenitent attitude of their heart was just treasuring up for themselves wrath in that day when God's real attitude against sin is to be revealed (verse 5).

In the next eleven verses, 6-16, Paul sets forth the two great principles of God's righteousness.

First, each man will be judged according to his deeds (verses 6-11).

Second, each man will be judged according to his light (verses 12-16).

Some people think that verses 6-11 seem to teach salvation by works instead of by faith. But Paul is not speaking here of **salvation.** He is speaking of **judgment.** He says, indeed, in verses 6 and 7, that God will render eternal life to them who by patient continuance in well-doing seek for glory, and honor and immortality, but he does not say God will render them eternal life **because** of their well doing. Later in the book he shows that God gives eternal life to men because of their faith in Christ, but here he is saying that the deeds mentioned in verse 7 indicate the attitude of heart which will eventually receive eternal life, while the deeds mentioned in verse 8 express the attitude of heart which will eventually receive indignation and wrath, tribulation and anguish. Griffith Thomas says, "He is dealing with the **result,** not the **process;** the **goal,** not the **way.** What he says is that no one can be saved eventually apart from doing good, the **power** to do which comes, as will be shown in its proper place, through the Gospel."

"As the **ground** of God's judgment is to be works, so the **rule** of God's judgment is to be light—the light which each one severally has enjoyed" (verses 12-16).

Those who have never had the written law given to the Jews will be judged, but judged with no reference to that law. They will be judged as to whether they have been unfaithful to the light given to **them,** through nature and their own conscience (verses 14, 15). But the Jews, who have the law, will be judged by the law. They will be judged as to whether they have been unfaithful to the light given them through the law (verses 12, 13).

Beginning with verse 17 Paul shows that the great opportunities which had been given to the Jews had placed upon them great obligations. They were indeed the chosen people of God—chosen to repre-

sent Him and acquaint other peoples with His character and will. They were indeed familiar with His will and, so far as knowledge went, they **were** in position to be "a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes" (verses 17-20). But Paul charges that the Jews have sinned in that they have not practised what they preached (verses 21-24). They have not sinned through ignorance but through willfulness. Their **knowledge** is correct but their **deeds** are evil. It is not simply **knowing** God's will which is pleasing in His sight. Read in this connection Deut. 5:1; 4:1; 6:1, 3, emphasizing the words "do" and "keep."

So Paul proves that the Jews are sinners equally with the Gentiles.

"Though they were actually less degraded than the Gentiles, yet, judged by their conduct and in view of their superior enlightenment and religious privileges, they were relatively no better; they were equally guilty and just as truly in need of the righteousness which God demands and which can be found only by faith in Christ." Charles R. Erdman.

The sin of the Jews had not only brought the condemnation of God upon themselves but it had brought reproach upon the name of God (verses 23, 24).

"In ancient days the Gentiles beheld the misery of Israel and blasphemed God as one who was not able to protect his own people and worshipers; and in the time of Paul, the Gentiles were blaspheming the name of God as One who could not keep from sin his chosen people, the custodians of his law and the special objects of His grace. So today reproach is often brought upon the name of Christ by the inconsistencies of Christians." Charles R. Erdman.

"The ceremony of circumcision, in which the Jews trusted, was the foundation sign of Israel's covenant relation to Jehovah. It is the sign of the Abrahamic covenant (Gen. 17:7-14; Rom. 4:11)." C. I. Scofield.

However, the circumcision of the flesh was **merely** a sign; an outward sign to express an inward reality.

"True circumcision was the putting away from the heart all evil desires and thoughts. Those were God's true people, whether Jews or Gentiles, who put their trust in Him and obeyed His holy will (verse 26)."

So the Jews (who were willfully disobeying the known will of God), instead of setting themselves up to be judges of the Gentiles, would do well to remember that the Gentiles, if they obey God, will judge the Jews (verses 27-29).

Thus Paul closes the second chapter of his Epistle by proving

that the Jews, as well as the Gentiles, are guilty sinners in great need of the righteousness of God.

Comments and Quotations on Chapter 3

In Chapter 1 Paul proved the guilt and consequent need of salvation of the Gentile world. In Chapter 2 he proved the guilt and consequent need of salvation of the Jews. And now in this chapter he announces the final verdict, the whole world guilty before God, after which he presents God's way of Salvation, which is justification by faith in Christ crucified.

Before announcing God's final verdict in verse 9, Paul takes up and answers in verses 1-8 two objections which a Jew would be likely to make to the charge that he, as truly as the Gentile, is under the condemnation of God.

First Objection. "If the Jew, in spite of his possession of the law, and in spite of his being sealed as a member of a chosen race, is under the 'wrath of God,' and is as truly under condemnation as the Gentile, then the Jew has no advantage over the Gentile, a suggestion as abhorrent to the Jew as it was contrary to his sacred scriptures. 'What advantage then hath the Jew? Or what is the profit of circumcision?' (verse 1)." Charles R. Erdman.

Paul answers this objection by affirming that the Jew has much advantage every way, "chiefly because unto them were committed the oracles of God" (verse 2). In these oracles, or prophetic declarations, God had made great promises to the Jew, many of them unconditional promises. And the unbelief and unfaithfulness of some Jews could not make God unfaithful. He would keep His unconditional promises to the nation (verses 3 and 4).

God had certainly given the Jew great advantages, but He had required of them proportionate faithfulness and service which they had not given Him. Hence their added guilt.

Second Objection. "'But,' says the Jew, 'if our faithlessness gives occasion for the display of God's faithfulness and He is thereby glorified, would it not be unrighteous for God to punish this unfaithfulness in His people?' (verse 5). An emphatic NO is the answer (verse 6). Although the faithlessness of His people had given occasion for the display of God's faithfulness, yet their guilt remains just the same, and calls for punishment. In the infliction of this punishment God is not unrighteous, otherwise how should He judge the world? (verse 6). Verses 7 and 8 teach us that a wrong action can never be justified no matter what the consequences may be, even though they seem to be good." John C. Page.

Paul has proven his case. Both Jews and Gentiles are shown to be all under sin (verse 9).

Verses 9-20 (in which Paul quotes seven times from the Old Testament scriptures) show the general horrible condition of mankind as seen from the standpoint of the divine holiness, all under sin. "The race in general convicted by their works (verses 10-18) and the Jews in particular by their law (verses 19, 20)." Wm. R. Newell.

If you doubt the universality of sin read verses 10-12 emphasizing the words "none" and "no, not one," and remember Who speaks these words.

Read verses 13-18 and note that Paul shows the whole being corrupt as revealed in speech and actions. He mentions the throat, tongue, lips, mouth, feet, eyes; speaks of murder, destruction, misery, discord.

"The source of all this iniquity is traced by the apostle to the absence of all true piety, to the lack of reverence and respect for God. 'There is no fear of God before their eyes' (verse 18)." Erdman.

Verses 19 and 20 not only pronounce God's final verdict upon sinners, "all the world guilty" (verse 19), but declares man to be helpless and hopeless as well as guilty (verse 20). The law cannot help him because the very purpose of the law is, not to **relieve** sin but to **reveal** sin. "By the law is the knowledge of sin" (verse 20). The law is God's "straightedge," His standard of righteousness. It shows what a man would have to be in order to be right with God through his own efforts. He would have to keep the law perfectly from the beginning to the end of life, in thought and word and deed, even as Jesus Christ kept it in every particular. But that is impossible for fallen man so "by the deeds of the law there shall no flesh be justified in His sight" (verse 20). By the deeds of the law man may be justified in his **own** sight and in the sight of his **fellow men,** but not in God's sight.

Therefore if man is to be justified there must be some other way than through the law, whether it is the law written in the heart (Rom. 2:15), or the law written on tablets of stone. So in the very next verse Paul announces that other way, the only way, God's way.

In the first division of the Book of Romans which we call The Need of Salvation (1:18 to 3:20), it is proved that man has no righteousness of his own and is incapable of obtaining a righteousness of his own.

In this second division of the book, The Way of Salvation (3:21 to 4:25), the Gospel reveals a righteousness of God which is available to man through faith in Jesus Christ (verses 21 and 22). Notice that

God **offers** this righteousness "unto all" and actually bestows it "upon all" who believe in Christ (verse 22).

In the first division of the Book of Romans God is seen as the righteous Judge justly pronouncing sentence upon guilty man. But in this second division of the book God is seen as the merciful Saviour offering a pardon to guilty helpless man. He offers it to **all** men because there is no difference. **All** have sinned and come short of the glory and approval of God (verses 22 and 23), so **all** men need pardon. When Paul says "there is no difference" he does not mean that all men have sinned **equally.** But all have **sinned** and are therefore all criminals and equally in need of the pardon which God is offering.

In these six verses, 21-26 (which constitute the very core of the epistle to the Romans, the very heart of the gospel), is answered the most important question which can be asked, viz., "How can a man be right with God? How can one who is guilty of sin be forgiven, pardoned, declared righteous and regarded as though his sin had never been committed?"

Paul here answers that question by declaring that through the atoning work of Christ a righteousness has been provided for unrighteous man and is offered as a free gift to all who will believe.

Notice carefully exactly what is said in each of these six important verses.

Verse 21 says that the righteousness of God is entirely apart from the law although in accordance with the law, "being witnessed by the law and the prophets." The law and the prophets show man's need of this righteousness.

Verse 22 says that this righteousness of God is obtained by faith in Jesus Christ.

Verse 23 says that everyone needs this righteousness of God for all have sinned.

Verse 24 says God justifies the one who believes in Christ "by His grace." "Grace" means unmerited favor. No one **deserves** to be justified. Verse 24 also says He justifies the believer "through the redemption which is in Jesus Christ." "Redemption means to deliver by paying a price. On the cross Christ paid the price, thus delivering sinners from death and giving believers eternal life. "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

Verse 25 says God set forth Jesus Christ to be a "propitiation," literally a propitiatory (sacrifice). "The mercy seat was sprinkled with atoning blood on the day of atonement (Lev. 16:14), in token that the righteous sentence of the law had been (typically) carried out, so that

what must else have been a judgment seat could righteously be a mercy seat. See Hebrews 9:11-15 and 4:14-16." C. I. Scofield.

Verse 25 also says that the reason God set Christ forth to be a propitiatory sacrifice was primarily to declare, or demonstrate, His own righteousness in forgiving sins.

"In the ages preceding the death of Christ God passed over the sins committed. The blood of the Old Testament sacrifices did not remove sins, it atoned for them, that is, it provided a covering. These sacrifices could only show forth the guilt of sin and the divine attitude toward sin. They could not put away sin. Now when Christ was set forth a propitiation, God declared His righteousness in passing over the sins done aforetime. Instead of instant judgment upon sin in the past there was forbearance, a passing over. But this was not due to the divine indifference to sin, but rather to the propitiation made at Calvary, for the Lamb slain there before the eyes of the world, was (before God), the Lamb slain 'from the foundation of the world.' The cross is timeless in its purpose and effect. All forgiveness comes by way of the cross. There God declared His own righteousness, and there He provided a righteousness for the believer in Jesus." John C. Page.

Verse 26 says that God thus declared His righteousness (that is "God's consistency with His own law and holiness") for two reasons. First, that he might be shown to be "just," having executed proper judgment on sin, and second, that He might be the justifier of him which believeth in Jesus. God could have shown Himself **just** if He had given man the wages of sin—death. But He wanted to be more than just. He wanted to be merciful, and so He gave His Son to be a propitiatory sacrifice to bear the penalty of man's sin, thus enabling Him to **justly** justify the sinner.

"God, with all His infinite love, **could** not forgive sinners and receive them into fellowship with Himself without first righteously dealing with their sins against His holy law. That would be like a judge sheltering in his house an escaped convict. However, the claims of eternal justice being met for us by Christ, God was able to let His heart go freely out to the worst of sinners in full and tender forgiveness." Wm. R. Newell.

God's plan of justification by faith excludes all boasting (verse 27). "A man resting wholly for his salvation upon the work of another —Christ, is left speechless except for praise of Him."

Therefore (in view of the preceding argument), we come to the irresistible conclusion, Paul says, that a man is justified by faith, wholly apart from the deeds of the law (verse 28).

Being the God both of the Jews and of the Gentiles, He justifies both Jews and Gentiles alike, by faith (verses 29 and 30).

Justification by faith does not make the law of none effect, it rather establishes the law (verse 31). "The sinner establishes the law in its right use and honor by confessing his guilt and acknowledging that by it he is justly condemned. Christ, on the sinner's behalf, establishes the law by enduring its penalty, death. Compare Matthew 5:17, 18." C. I. Scofield.

Note. Repeatedly in the Book of Romans, it is stated that the one condition upon which sinners are justified by God is faith. See Rom. 3:22, 25, 28, 30, 4:3, 5, etc. "It is of the utmost importance to keep clearly in mind just what it is God asks us to believe in order to be justified. He asks us to believe what He states in verses 24-26, that He has made Christ the propitiation for our sins. He commands each one of us to appropriate this by believing it is true **concerning himself**, and say: 'Christ died for **my sins**; God's wrath against all **my sins** is forever satisfied. God says so. I believe God. **My sins are** put away.' That is the faith that justifies. When we take this step, reckoning on God, God reckons righteousness, His righteousness, to us." Wm. R. Newell.

Comments and Quotations on Chapter 4

1. Justification Is Apart from Works (Verses 1-8).

Paul turns to the Old Testament for confirmation that this gospel of justification by faith, which he preaches, is no new thing. On the contrary, it is God's established method of dealing with man from the first.

He first cites the case of Abraham, the founder of the Israelitish nation, who was known as "the friend of God." Surely if anyone was accepted of God it would be Abraham. And the question is, **how** was he accepted or justified? Was it by works which he had done or was it by believing God? (verses 1 and 2). See the answer in verse 3, "Abraham believed God and it was counted unto him for righteousness."

A laborer does not receive his wages or "reward" by **grace** (that is by unmerited favor—"grace" means unmerited favor), he **merits** it. He has earned it and can claim it as a debt (verse 4).

But sinners do not **merit** justification. They have not by their works **earned** justification, as Paul has before proved. There are no works which a sinner can do that will make him acceptable to God. He cannot claim justification as payment of a debt, therefore if he receives justification at all it must necessarily be "of grace," just a free

gift from God. Abraham did not **earn** righteousness; he received it as a free gift. And not only is this true of Abraham but it is true of everyone who "believeth on Him that justifieth the ungodly" (verse 5). "Faith is accepted in lieu of righteousness and is reckoned as though it were righteousness." Norman B. Harrison.

Not only does Abraham's experience prove that justification is by faith and not by works, but Paul gives the testimony of David, Israel's greatest king, to this same blessed truth (verses 6-8). He describes the blessed state of a man, with no righteousness of his own, but to whom God **"imputes"** righteousness as a free gift, not because of any works which he has done (verse 6). Such a man actually has iniquities and sins, but God has **forgiven** them, **covered** them. He does not **impute** these sins to him but He imputes His own righteousness to him (verses 7 and 8).

"A little later in this epistle we shall see that into the lives of those to whom God reckons righteousness apart from works, He also infuses righteousness, or imparts to them a new life. The act of justification is the beginning of a life of sanctification. The two cannot be separated. The righteousness of God secures both." John C. Page.

II. Justification Is Apart from Ordinances (Verses 9-12).

Paul, having shown in the first eight verses of this chapter that justification is entirely apart from works, now proceeds to prove, and that from Abraham's experience, that justification is also entirely apart from all ordinances. He does this in order to show that justification by faith is for all, both Jew and Gentile; for those who had received the ordinance of circumcision and for those who had not (verse 9).

When Abraham was justified he had not, at that time, practiced any particular religious rites or ceremonies to commend him to God. Read Genesis 15:1-6 and observe that it was at this time that Abraham "believed God and He counted it to him for righteousness" and this was years before Abraham received circumcision (verse 10). Later, circumcision became to him a seal "of the righteousness of the faith which he had yet being uncircumcised" (verse 11). So Abraham was justified **before** he was circumcised, proving that justification is entirely independent of and apart from circumcision and all ordinances. Abraham was not justified because he was circumcised, but he was circumcised because he was justified, and had been chosen of God to be His special representative. So now, a man is not justified because he joins the church or submits to the ordinance of baptism or any other ordinance. God justifies a sinner because he believes in Jesus Christ as the propitiatory sacrifice for sin, and he **then** joins the church and observes the ordinances **because he is** justified and made God's child.

Read verses 11 and 12 and note the two lines of seed seen here.

1. "Abraham is the father of **all** that believe—both Jews and Gentiles (verse 11). Compare Gal. 3:7, 29. Abraham is the father of all believers in being their leader and pattern, the great primal instance of faith in God's word.

2. Abraham is the father of **circumcision** to **believing** Israelites (verse 12). He is the father, not of a circumcised **nation** (as the Jews thought, and so all claimed to be 'Abraham's children' by natural birth, which John, Christ and Paul all deny, see Luke 3:8, John 8:39, 40, 44, and Rom. 9:6-8), but he is the father of **circumcision** to all those circumcised Israelites who are really of **faith.** Primarily then we see that Abraham's seed are simply believers **of God's promises,** in any age." Wm. R. Newell.

III. **Justification Is Apart from the Law** (Verse 13-22).

As Paul has shown in this chapter that justification is apart from works (verses 1-8), and apart from ordinances (verses 9-12), he now shows (verses 13-22) that justification is entirely apart from the Mosaic law.

Again he points to Abraham's experience as proof of this. As Abraham was not justified by works or by observing ordinances, neither was he accepted of God and given the promise that he should be the heir of the world, through the **law** (verse 13). This is necessarily so because this promise was given to Abraham because of his faith four hundred years before the Mosaic law was given (Gal. 3:17, 29). Also the law was given to one nation, Israel, and if justification were by that law then only Israelites could be justified and God's promise of justification by faith, given long before the law, would be made of none effect (verse 14).

"Faith and promise belong to a different domain from that of 'law.' The latter would exclude the former and make them of no effect (verse 14). The real effect of law is to bring condemnation (verse 15). . . . For this reason it was the plan of God to condition His great blessings not upon obedience to law but upon faith. . . . And such a system made the fulfillment of the promise possible, not only to those who had the Mosaic law, but to all persons who, by their faith in God, are true children of Abraham (verse 16)." Charles R. Erdman.

Notice the character of Abraham's faith. "It was vital and unquestioning and it accepted as certain what reason might have ridiculed or denied." Read verse 19 and consider how unlikely it would seem to human reason that Abraham and Sarah should have a son. But Abraham's eyes were upon "God who quickeneth the dead and calleth

those things which be not as though they were" (verse 17). He believed God's word regardless of all seeming impossibilities. He was strong in faith, "being fully persuaded that what He had promised He was able also to perform" (verse 21). Abraham did not require explanations or proofs before he would believe God's word. **God** said it and that was enough for him. That is the kind of faith which is imputed for righteousness (verse 22).

In verses 23-25 Paul again reiterates that justification is for all who believe. The righteousness of God will be imputed to all who believe (verse 24) and the reason God can impute this righteousness to sinners is because Jesus our Lord was delivered for our offenses and was raised again for our justification (verse 25).

Note. Justification is different from forgiveness. Justification is more than forgiveness. Forgiveness relieves the sinner from the penalty of sin but justification makes him, in God's sight, as though he never had committed sin. A criminal might be **forgiven** and go out from prison relieved of the penalty of his crime, but if he went out from prison **justified,** he would have an entirely different standing in the community. Let us praise the Lord that through faith in Christ's atoning work we guilty sinners may be justified as well as forgiven.

Comments and Quotations on Chapter 5

With chapter 5 begins the third great division of the Book of Romans.

In the first division (1:18 to 3:20), we saw the **Need** for justification; in the second division (3:21 to 4:25), we saw the **Way** men are justified; and now, in this third division (5:1 to 8:39 and chapters 12-16), we are to see the **Results** of justification.

"Justification is the judicial act of God (Rom. 8:33), Who, in view of the cross, pronounces the believer to be free from all condemnation involved in the breaking of God's holy law." John C. Page.

In the first eleven verses of this chapter seven results of justification are mentioned. The remainder of the chapter deals with the believer's identification with Christ, which results in his sanctification.

I. **Seven Results of Justification** (Verses 1-11).

1. Peace with God is the first result of justification which Paul mentions (verse 1). Through Christ judicial peace has been declared between God and the believer. Christ's work on the cross has paid our debt, settled all the claims against us.

2. Access into this grace or "favor" of God, wherein the justified one now stands, is another result of justification (verse 2).

3. Rejoicing in the hope of the glory of God is another result of

justification (verse 2). None but justified ones can rejoice in that hope. To understand what "glory" is here referred to, read Rom. 8:17-23; Phil. 3:20, 21; I Pet. 1:3-7; I John 3:2.

"To share such heavenly splendor, to behold the King in His beauty, to be like Him when we see Him as He is, all this is the inspiring hope of those who have been justified by faith in Christ." Charles R. Erdman.

4. Rejoicing in tribulation is not natural to the human heart, but to the justified one who understands and realizes the glorious position into which justification has brought him it is possible, because he knows that the very purpose of these trials is to establish in steadfastness, which will result in a still stronger and clearer hope (verses 3 and 4). See also Matthew 5:10, 12, and James 1:2, 3. This hope cannot shame us because the love of God is shed abroad in our hearts (verse 5).

See an example of a justified person having the love of God shed abroad in his heart by the Holy Spirit and being able to rejoice in tribulation (Acts 7:54-58).

5. The gift of the Holy Spirit is another result of justification (verse 5). God not only forgives and blots out the past sins of those who believe in Christ but He imparts to every believer the Holy Spirit Who can keep from sin.

This is the first mention of the Holy Spirit in the Book of Romans. In later chapters we shall see much of His work.

In the first division of the Book of Romans, God, the first person of the Trinity, is most prominently before us. In the second division Christ, the second person of the Trinity, is most prominent; but in this third division the Holy Spirit, the third person of the Trinity, is most often mentioned.

Sin is no trifle. It takes the combined work of the holy Trinity to save man from its guilt and power.

6. The assurance of future security is another result of justification (verses 6-10). Believers are assured by reason as well as by the Word, that if God's love was so great that He gave Christ to die for us while we were yet sinners, surely now that we are reconciled to Him and have become His children, we shall be safe in the future.

In verses 7 and 8 God's love is contrasted with man's love.

"Paul intimates that while it might be possible that one would die for a righteous (that is, an upright though stern, forbidding man), yet for a "good man" (a loving and deserving man), some would even dare to die. This possible manifestation of human love, however, is far surpassed by the love of God, Who commendeth His love toward

us, in that, while we were yet **sinners**, Christ died for us." Charles R. Erdman.

Read Acts 7:54-60 again and note that this love of God which the Holy Spirit shed abroad in Stephen's heart enabled him also to love sinners, those who were hating him and killing him.

"In verse 10 the expression 'saved by His life' refers not to the life which He lived on earth before His crucifixion, but to His resurrection life in which we are made partakers, as we shall see in Chapter 6."

7. We also "joy in God" as a result of our justification (verse 11). There is nothing higher than this, the justified soul, who realizes what has been done for him, exulting, glorying in what God is and what He has done.

In verse 11 the word "atonement" is "reconciliation." See marginal references and also verse 10.

Note. In verse 1 it is stated that we are justified "by faith" and in verse 9 it is stated that we are justified "by His blood." In verse 1 we have the **instrument** and in verse 9 we have the **ground** of our justification.

II. Identification With Christ (Verses 12-21).

With verse 12 Paul takes up quite a new phase of this great theme of justification.

"Up to this place (5:11), personal sins and guilt have been in view. We have seen how God delivers from **sins**, personal transgression and resultant guilt: We are now to see His way of deliverance from the power of indwelling **sin.** Sin is the root of which sins are the fruit. This deliverance, in a practical way, is unfolded in Chapter 6. These verses 5:12-21, are preparatory and foundational to it. . . . The acceptance of the righteousness provided by God as the believer's justification, involves a spiritual union with Christ, the result of which is sanctification. These two, justification and sanctification, are inseparable. Those whom God **reckons** righteous He means also to **make righteous.** . . . A believer in Christ is incorporated into Christ and becomes a member of that spiritual body of which the risen Christ is the head, so that the Christian believer has not only the benefit of His **merit,** but the influx of His **life.** This is the great lesson that begins with 5:12 and continues through Chapter 8." John C. Page.

In these verses (12-21) is set forth what has been called "The doctrine of the Two Men, Adam the first and Adam the second." Or, "The two Headships, Adam and Christ." "The First Adam standing as the federal head of the **old** creation, as seen in Gen. 1-2, and

the Second Adam being the head of the **new** creation, as in Eph. 1:19-23, 2:10 and II Cor. 5:17."

"Paul here gives a wondrous parallel between Adam and Christ. The sum of the message is simply this: as the sin and death of Adam brought sin and death to all mankind, so the redeeming work of Christ brings righteousness and life to all who are united to Him by a living faith." Charles R. Erdman.

Look closely at this passage (5:12-21) and notice that verses 13-17 are parenthetic. "Paul begins a parallel, in verse 12, between sin and death through Adam and justification and life through Christ; but he breaks off in verses 13-17, to answer at once the questions and objections he sees arising in the human heart against the doctrine of all men being made sinners by Adam's fall. Then he proceeds in verses 18-21 with the parallel." Wm. R. Newell.

"In the first man there is sin and death. By nature we are a part of that first man and thereby partake of that sin and death. In the second man there is righteousness and life. That righteousness operates for, and that life is communicated to, the Christian believer. Thus he passes out of the old creation into the new. He is henceforth 'In Christ'." John C. Page.

"By a natural generation all men are 'in Adam'; by a supernatural generation all may be in Christ. There are those two, and only two, fountain-heads. Without choice all have the one; by choice all may have the other." Norman B. Harrison.

Now note how these verses state these things.

Verse 12 states three tremendous truths: First, that Adam's disobedience was the origin of human sin; second, that the penalty for sin is death; third, that death and sinfulness "passed upon" (are the natural inheritance of) all Adam's descendants. "Sin" in this verse is not so much the individual **acts** of sin as it is the **tendency** to sin.

"Sin is 'lawlessness.' It is that state of heart that would break God's law if God's law were given. That state of self-will in a creature that persists in going its own way and doing as it pleases." Wm. R. Newell.

The following verses demonstrate the fact that the first sin wrought the moral ruin of the race.

"Death is universal (verses 12 and 14), all die: sinless infants, moral people, religious people, equally with the depraved. For a universal effect there must be a universal cause; that cause is a state of universal sin (verse 12). But this universal state must have had a cause. It did. The consequence of Adam's sin was that 'the many were made sinners' (verse 19). 'By the offence of one judgment came

upon all men unto condemnation' (verse 18). Personal sins are not meant here. From Adam to Moses death reigned (verse 14), although, there being no law, personal guilt was not imputed (verse 13). . . . Then, since physical death from Adam to Moses was not due to the sinful **acts** of those who die (verse 13), it follows that it was due to a sinful **state**, or nature, and that state is declared to be our inheritance from Adam." C. I. Scofield.

But these verses not only teach that all human beings were involved in the consequences of Adam's disobedience, but they also teach the blessed truth that we human beings have in Christ gained more than we lost in Adam. "Since sin came by one to all, salvation is brought by one to all."

Verse 14 states that Adam is a figure, or type, of Christ. Adam was the federal head of the human race. We are all children of Adam and partakers of his nature. Christ is the federal head of a **new** race composed of believers who partake of His nature—the divine. "Any child of Adam may, by simple faith, step out of the Adam line into Christ." Faith is the only bridge by which one may pass out of the old man into the new.

Notice another thing in this chapter. Verses 14 and 17 speak of the reign of death. The reign of sin and death in the world, over the old creation, is universal and absolute. But we who are in Christ are a new creation and that reign of sin and death is broken for us by Christ. We shall reign in **life** (verse 17). "Glorious thought. Kings in a great everlasting realm of glorious life—that is the lot of those who trust in our Lord Jesus Christ." Wm. R. Newell.

The last two verses of the chapter speak of the triumph of grace over sin. The function of the law is, as stated in verse 20, to reveal sin in all its hideousness. "The law entered that the offence might **abound**" or become fully manifest (verse 20). But Paul here shows that where sin most fully manifests itself grace abounds exceedingly beyond it (verse 20). "That as sin has reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord" (verse 21).

Are Foreign Missions Done For?

DR. ROBERT E. SPEER

Are We Justified in Pressing Our Religion on the World or Have We Need to Learn from Other Religions?

We are often told in these days that the foreign mission enterprise needs to be entirely reconceived. Formerly, it is said, Christianity regarded itself as the absolute and final religion and the work of foreign missions was conceived as a donation or displacement. Missionaries went out to give to other peoples a religion and religious value which these other people did not possess. They even went with the idea of conquest, proposing to set Christ in the place of supremacy over all others, to "Crown Him Lord of all." Now, however, it is held, Christianity must abate these claims. It must give up its exclusivism and recognize that each religion has its distinctive possession of truth and that Christianity has no right to go forth with the conquest or displacement idea. Foreign missions, accordingly, must now regard themselves not as a conquest but as a quest, an effort to learn, not to teach, or to learn as much as to teach, with a view to one world-wide, interracial cooperative effort to assemble out of all religions the distinctive contribution of each to the ultimate synthetic and universal religion of mankind.

If this is what is meant by the proposal to reconceive and restate the foreign missionary undertaking, then we must reply that the new conception is both futile and false. It is futile because such a conception would never have produced the foreign missions movement and cannot maintain it. Men and women might go out on this idea to make a world cruise or for brief and comfortable visits but not to spend their lives, often in hard and lonely places, at the sacrifice of home values and especially the education of their children. Count Keyserling represents the mind of such religious curiosity and is himself such a pheonomenon, but he is no missionary and the philosophy which he presents has no missionary dynamic in it. It is only a disintegration. People who have no religion to give, who have found none where they are, will not feel a desire to go elsewhere to find one. Or if here and there one individual may do so, no religious movement of self-sacrifice and devotion will ever spring from non-religion. Nor will it spring from religious doubt. The people who have not found what satisfies them in Christianity and who propose that the Church

should send out the missionaries to find something better than Christianity or to supplement and improve Christianity are not the people who supply the missionaries who go and remain or who furnish the funds to send them. The foreign mission enterprise springs from and rests upon adequate convictions. Doubt as to the sufficiency and universality of Christianity is not a substitute for such convictions.

And this new way of conceiving foreign missions is not only futile. It is also false. Christ needs nothing from any one. No other religious teachers have any contribution to make to Him. In Him dwells all the fulness of the Godhead. He is the final and sufficient revelation of God and the only Saviour and Redeemer of man. This is the New Testament representation. It is the solid and unalterable foundation of foreign missions. Foreign Missions are not a search for a new and better religion. They are not an attempt to find something that is not already in Christ. They are the effort of those who have heard of Christ to take what they have heard to the whole world in order that all men together may learn more of Him.

We do not say that we who know Christ know all that there is to know about Him. We say just the opposite. We don't know it all. But we say that it is all there and that we need all men to help in its discovery and its experience. If Christ were only a good dead man then we could easily know about Him all that there is to know. But just because we believe that He is God it follows that we don't know all and can't until we ourselves awake in His likeness. The New Testament recognizes this and bids us to go on forever here growing in the knowledge of God and of His Son Jesus Christ. And one reason for bringing the knowledge of the Gospel to the whole world and bringing the whole world into the search for the infinite richness of God in Christ is that only so can we attain the fuller knowledge of Christ which is God's will for us. We do not go out to find something in the non-Christian religions that is not in Christianity. We go to enlist all men in the search for what is in Christ alone and in Him in divine sufficiency and completeness. Foreign Missions are indeed a great quest of the Church. But they are not a quest for something to be added to Christianity. They are a quest for an ever enlarging and enriching understanding of the fullness of Christ.

Christ needs the whole of humanity for His full expression. The Church is His body through which He does His work and in which as the Crucified and ever Living Lord, and in His spirit, He fulfills the work which in one sense He completed and in another began in His life and death on earth. But He needs a Church made up of every people and race and tongue. Only when all these have received Him and been given to Him will it be possible to gather into the Holy City

the perfect humanity, the wealth and honor of all the nations, the full glory of Christ. Cosmic demands on Christ alone will reveal His unseen greatness.

Let us make the foreign missions position with regard to Christ and the other religions absolutely clear. There is truth or half truth in each one of the non-Christian religions but all their truth is in Christianity, correlated and completed with all other truth, in Christ who is the Truth. There are errors and defects in all non-Christian teachers and in the religions which bear their names but these errors and defects are not found in Christ. He borrows from no one. "He lends but borrows none." Indeed He is the only hope of the preservation of whatever of truth and good there is in any non-Christian religion. The old European pre-Christian religions are gone, except those names and elements in them which Christianity redeemed and sanctified and preserved. That will be the fate ultimately of all religions. Indeed, today, it is foreign missions which are most solicitous to save the true and good and beautiful which are found in the lands to which foreign missions go.

But as a matter of fact those true and good things which exist and which are to be kept are of human nature rather than of the non-Christian religions. Often they exist because of their resistance to the ideas and influences of the religion which at last has yielded to give them a shelter and religious sanction. It may be said on the contrary that Islam from its beginning has forced monotheism upon polytheistic peoples. It has, but Mohammed got monotheism from Judaism and Christianity. And in Buddhism the human heart has enforced fundamental changes which have revolutionized its original and theoretical character.

From the human heart other human hearts have a good deal to learn. There is no absolute final race, white, yellow, brown or black. Races have a great deal to learn from each other. Judged by the moral standards of Jesus in the Beatitudes the most assertive races have much to learn.

And our interpretations of Christianity have a great deal to learn. The more we learn of the religious history of mankind, of the questions which the human soul has asked and of the answers it has given, of its struggles, its defeats and its achievements, the more we shall be able to apprehend about Christ, the unconscious Desire of the Nations, the one answer to all the problems of the soul of man, his one Saviour and his only hope.

A fundamental conviction for our Church in the work at home and abroad is this conviction that it has in Christ the sufficient Gospel. The Church is not looking for a new and different Gospel. It has

found the one and only Saviour. It is often said today, as we have noted, that the old idea of missions as the effort to impart a knowledge of Christianity and to serve and help others, sharing with them whatever we have, must be laid aside in favor of a different idea, namely, that East and West must cooperate in a common search for truth and in an interchange of culture, and that the office of the missionary is one of international and interracial understanding rather than of the conversion of individuals from one religion to another, and that in consequence missionaries and the whole missionary enterprise must get rid of their "superiority complex" and conceive themselves not as givers but as partners of others who are equally able to give and from whom the West needs to receive. In so far as this new view finds out and rebukes any arrogance in the spirit of the missionary movement or invokes us to humility and gentleness, or reminds us of the limitations of our own understandings and of our duty to conceive humanity as one body, we shall be thankful to it, even though as yet its own errors are precisely those of the arrogant spirit, of a want of humility in bearing and in opinion, and of emphasis upon division.

As a matter of fact the idea of the division of mankind into East and West, each with a distinct spiritual character and a distinct culture, is fallacious. There are no such distinct realtities as Western and Eastern civilization. There are wider differences in the East and in the West than there are between East and West. As distinct cultural entities East and West have no existence. There are true and false ideas and practices in every land and these need to be separated and the true and good conserved, but these ideas and practices are not associated with the points of the compass and they are not resident in single races. The general ideas that the East is spiritual and the West material, that the East is pacific and the West military, that the East has great idealistic and cultural values which the West does not know, are all, I believe, erroneous. There is far more materialism and less spirituality in China than in America, and there has always been less peace and tranquillity. As to idealistic and cultural values it is very much to be desired that they should be defined. There are noble qualities in the Chinese and Indian people but they are not distinctively Chinese or Indian. They are simply the human qualities which are noble wherever they are found, as they are found everywhere in humanity. The West as the West and the East as the East are no more distinct and in need of cultural interchange than North and South, or North-Northeast and South-Southwest. What is needed is that everywhere in all lands man should be set free from what is evil and bad and that human good should be built by God's help through Christ and His Gospel.

But this way of stating the matter is only in answer to this erroneous view of missions. The true view, in our understanding is the primitive and the historical view. We believe that Christ came as the universal Saviour. He was born in Asia and the Bible which tells His story was written entirely by Asiatics, but He and the Bible are universal. They are not Western and they are not Eastern. The missionary enterprise is the effort to make Christ known everywhere. At the beginning it was men of Asia who brought the knowledge to Europe. Now it is men of Europe and America who are taking it to Asia and Africa, but it is not at all a matter of interchange of civilizations or of comparing spiritual culture. It is a matter of making Christ known to all the world. And the Christian Church must not be intimidated from this view that it has something to give to the rest of the world. It does have something to give and foreign missions are the effort to give it and the effort is at least as legitimate as the introduction of science and especially of modern medicine and surgery into China. No one objects to that as evidence of an unwarranted Western superiority complex. It is not Western science and medicine and surgery. It is the truth about these things, and that truth is universal, not Western. The young men from China and India flock by the thousands to the universities and laboratories of Europe and America to get something here. Why should it be right for these selected individuals to come and get it and wrong to take it to the great multitudes of their countrymen? And the Christian faith is a truth and a treasure greater than any other that we possess. It is our duty to share it and to appeal to all men everywhere to take it as their own. It is theirs by the same title that makes it ours and there are depths in it which will only be found as we explore them together apprehending with all saints, as alone we can, the full dimensions of the love of God, and all attaining, as the only way in which any of us can attain, the unity of the faith and the stature of the fullness of Christ.

The truth that we need to keep in view and that it is easy to forget is that Christ is greater than all our thoughts about Him and that as the whole world comes to know Him and to accept His Lordship new glories hitherto not seen in Him will appear. But these glories are in Christ. They are not in the religions or racial culture of Asia. And the revelation of them will not come from those religions or cultures. It will come from Christ as the result of a larger belief by mankind in Him and a larger application of His grace and power to human life throughout the world. This is the lesson we need to remember. Our ideas about Christ may be true as far as they go, but they do not go far enough. We may not hold that they are complete. But Christ is complete. In Him dwelleth all the fullness of the God-

head bodily. China and India and America and all lands must unite in discerning this fullness.

The business of missions is to make Him known as He is presented in the New Testament, and to ask all people to join with us and let us join with them in the ever enlarging understanding of Christ and experience of His life and power. In this sense missions are a great mutual and cooperative undertaking between East and West and North and South, but they are not a search for something outside of Christ or in correction or supplement to Him. They are a frank and immovable expression of the belief that Christ is absolute and final and that He and His religion are to prevail absolutely and finally. That will mean the destruction of no good or truth anywhere in any race or any religion. It will mean only that that good and truth have been gathered home into Christ where all good and truth are found and where there is no darkness or evil at all. We and our conceptions of Christ are not absolute or final, but Christ is. We have a vast deal to learn and we must learn it everywhere. All that men and races have passed through is to contribute, but it is to our thought of Christ and not to Christ or His religion that it is to contribute.

Undoubtedly the presentation of Christ and Christianity to the world by those who have sought and are seeking to make Him known has been inadequate and defective. It has been rendered difficult by its confusion with other ideas. The missionary was a foreigner. He came across gulfs of economic and intellectual divergence. His mission had, or even when it had not, it appeared to have, political implications. Some of these were innocent and unavoidable, but others were compromising and misleading. Much of this confusion was inevitable; for Christians are members of mankind and citizens of nations and they cannot lift themselves or their religion out of the world. The Saviour refused to pray for His disciples that they should be taken out of the world. He prayed instead that they might be kept in the world. It must be our effort and prayer thus to be kept—kept from forgetting our Gospel, from any fear of restating it for new and altered times, from being so eager to restate it in terms of our own day that we forget to state it in its everlasting terms, from all pride, save pride about Christ, from all reliance on any resources or supports save truth and love, from all false philosophies, from all entanglements which really hinder the coming of Christ's kingdom of righteousness and peace and from every injustice of judgment or of attitude whether toward China or Japan or Chosen or toward Christ. At the last we shall discover that China, Japan, Chosen, Christ—it was all one. "I was hungry. Inasmuch as ye did it unto them, ye did it unto me." The missionary enterprise at home and abroad persists in conceiving our human prob-

lem and our human duty now as we shall be confronted with them at the last, in terms of the relationship of Christian men to every other man in the name of Christ.

It is Christ that we Christians owe to all men here and throughout the world.

If this position be regarded as narrow and fanatical, then we must accept such condemnation. Only we are sure that the same judgment must apply to the whole doctrine of the New Testament. The foreign missions enterprise recorded there rested upon precisely this view of the uniqueness and sufficiency of Christ. The early Church believed that there was none other Name given among men whereby they must be saved. All men everywhere needed Christ and Christ was enough. Neither Greek, nor Roman, nor Semitic religion had any correction to make or any supplement to add to Him. And the modern foreign missions enterprise stands on the same ground. It is the endeavor to make Christ known to all mankind, that all mankind together may live in Him and find in Him more and greater treasures than any one race or any one soul can find alone. Each race and each soul for itself can find in Him all that it knows that it needs, but only mankind altogether will discern the full depths of human want and the infinite fullness of Christ's supply. He is adequate indeed to the full needs of each soul only because He is the whole world's sufficient Saviour:

> "In Him is life provided
> For all mankind and me."

The foreign missions enterprise denies the equality or unity of the world's religions. But it affirms the solidarity of mankind and is the supremest effort that ever has been made to realize it, to tell all men of the One Father, to proclaim human unity, "for He hath made of one blood all nations of men," to establish brotherhood and to bring all men into the fellowship of the only Lord and Saviour Jesus Christ. Foreign missions do not propose to do the whole of this. But these are the ideals which are beneath and above it and its part is to found Christian Churches in all races which will live by and for these ideals.

The Christianity of the New Testament, then, has nothing to learn from the non-Christian religions. But every race has something to learn from other races and Christians have a great deal more to learn about Christianity, both from the New Testament and from the effort to lead men of all races to Christ.

And especially is it the hope of the Churches of the West that they may learn something more about the great moral and spiritual values of Christianity from the new Churches of the East.

There is one respect in which any Church which seeks to found another Church and to prepare it for its own independent life and work ought to be helped and educated by the undertaking. It is a species of parenthood. And there is no greater discipline and enlargement than that of a parent helping a child to achieve independence of the parent. The delicate adjustment of freedom and control, of dependence and independence, issuing at last in complete self dependence and service rendered back to those from whom all service had been received—this is the greatest of all schools in the family, and there the transition succeeds, when it succeeds at all, because of love and the organic adjustment of life lived continuously and self-correctively. It is vastly harder to work out such a transition between older and younger Churches in foreign missions, with changing personnel and across racial and linguistic gulfs and with inimical environmental elements. But the effort is itself a great spiritual grace. Through this relationship our Western Churches may learn charity in the experience of human weakness and in the humbling disclosure of their own deficiencies.

There is a second respect in which the Church has been hoping for some great contribution through the foreign missions enterprise. She has been looking for some new treatment of Christian doctrine, some rich new experience of the Gospel, of Christ in the soul, some exposure of treasures in Christ or in the New Testament or in the Holy Spirit which have been hidden as yet. Alas, no such contribution has yet been made. Not even a new heresy has arisen in any of the new Churches. No great book has been written by these new Churches; no new truth uncovered; not even any old truth reaffirmed in any new and revealing way. Certain names may be mentioned but they are notable only for their infrequency, not for their achievement. Nehemiah Goreh and Masahisa Uemura might have produced something. Goreh was one of the rarest spirits of India. His daughter wrote the hymn, "In the Secret of His Presence, How My Soul Delights to Hide." One hoped that he would send forth out of his pure and humble spirit some new prophetic word of sacramental mysticism. It never came. Uemura was one of the most powerful Christian minds of his generation throughout the world. He knew the theological and philosophical literature of three languages, English, German, French. He embodied in his own psychology the best and most vital elements of old Japan and a vivid and original experience of Christ. He was bold and free to the point of truculence, but simple and tender. We hoped for some new and expanding treatment of the Gospel at his hands. None came. He and Goreh were satisfied that they had the Gospel, clear and true, in the historic faith of the Chris-

tian Church. But we still hope. All of us are but fellow learners in the school of Christ and we pray that new teachers may be raised up from the new Churches, though after a hundred years they have not yet come.

But there are lessons for us today from the new Churches which have arisen out of our foreign mission work and out of many of these I would here speak of three.

The first is from the Church in Japan and it is the lesson of the need in the Christian Church of clear moral judgment and of firm moral courage in the matter of never compromising Christian life and truth. The early Church faced this problem. How much of the old life and the old ideas could be rightly carried over into Christianity? As we look at Christianity today we see that a great deal was brought into its fold. The name of our greatest Christian festival, the remembrance of the Resurrection, we call Easter, from the name of a heathen deity, and similar names are preserved in the names of the months of the year and the days of the week. And we maintain many customs such as bowing at court, saluting the flag, oaths and greetings, and graver matters which some consciences condemn. Where is the right line? That is a perplexing question for a new Church. There is a familiar picture entitled "Diana or Christ," which represents a Roman Christian girl standing by the Altar of Diana. The kindly old priests beside her are urging her to throw a pinch of incense on the flame. Her lover is whispering pleadingly in her ear. What difference will it make? She may think what she pleases in her heart, rejecting Diana there where alone it is of any significance. What is there to hesitate over in the mere physical act of throwing a pinch of scented dust in a fire? Well, it was because the early Church saw the difference and died for it that there is any Christianity today.

It is easy to see parallel problems in Western Christianity now. To name them would start sharp discussion but they can be named. The Church in Japan has met them in her experience. Was bowing to the picture of the Emperor and even to the Imperial Rescript on Education nothing but patriotic loyalty, like the saluting of the flag, or was it more? Did it compromise the pure loyalty of men in the worship of God alone? Political Shintoism said, No, it was not religious at all. But the conscience of the Church felt differently and Mr. Uemura and others braved obloquy and peril in the dauntlessness of their moral judgment and the unyielding tenacity of their moral courage. Likewise in the matter of religious liberty this little Church in Japan has refused to be blandished into false definitions and has resolutely resisted any invasions of the Christian conscience and of fundamental human right. Well will it be for us in America and for the new

Church in China to be as clear in our discernments and as immovable in our loyalty,—not as to true religious liberty only but as to the Gospel both as truth and as life, inseparable. We can easily defend the doctrine and neglect the life or praise the life and dispraise the doctrine. But our business is to see with undeceived vision when either one is compromised and to have the courage both to declare the New Testament truth and to follow the New Testament way. A good place to begin is in the matter of the convictions which we have seen to underlie the foreign missions enterprise. Do we accept this view of Christ and are we ready to pay the full price of living by it to the world's end?

A second lesson is from the Church in Korea and it is the lesson of the inadequacy of the interpretation of Christianity either as experience or as belief alone. There are those among us, as in all our Churches, who define Christianity in terms of experience alone. It is "the reproduction of the religious experience of Jesus" or "our own personal experience of Christ," or it is "the Spirit of Jesus," or it is "the new way of life." Well, even so it is a definition. Our objection is that the definition is not adequate. There is no escaping, sooner or later, the necessity of thinking out the facts of truths of Christianity in terms communicable from mind to mind, both expressing and justifying the Christian faith to thought, as well as embodying it in feeling and life. Indeed life that leaves out the rational necessity of explaining and communicating experience is not life at all.

Now the Korean Church has been a Church with a living genuine experience. It knew its Bible by heart. It knew and loved the Saviour. If experience without a reasoned apologetic, fitted to all the issues of the contemporary mind, is all that is needed then the Church of Korea has all. But now the flood of modern nationalism and critical unbelief, equipped with the questions and pretexts of secularistic philosophy, has come pouring in like a tidal wave. In hundreds of villages young men who are graduates of high schools and are outfitted with the propaganda of Russian atheism have organized societies to teach economic communism and religious nihilism. And the Godly old pastors of these communities have not had even a middle school education. They are wise and sensible and consecrated men. If Christianity is experience, there are no better Christians, but they realize now the absolute necessity of an equipment of the Church for the intellectual struggle which the Church in Japan has been prepared to wage and has had to wage for a generation against modern rationalized unbelief. On the great moral qualities of the Christian experience, Paul told the Philippians they were to think. The New Testament is full of the appeal—"Gird up the loins of your minds," "Be ready to give any

man a reason for your hope." It is the everlasting call of God to man, "Come now, let us reason." The Christian Church in Asia and our Church at home have to meet the new problems—once more to restate to our own time and in its speech and solid, reasonable grounds for our Christian faith.

It is in part the lack of honest, thorough thinking about Christianity, what it is and what its true relations to other religions are, that accounts for weakness and delay in the Church's support of foreign missions. Men indolently and uncritically accept the ideas that "All religions are essentially the same," or the ideas that "Foreign missions are not accomplishing anything," or "The Churches are quarreling among themselves over trifles instead of uniting in a great work." Not one of these ideas is true. Any man who will accept the truth as to what Christianity is and who Christ is and what foreign missions really are and are doing, will support the missionary enterprise and give it a first place in his Christian life.

The third lesson is from the Church in China today. Christianity with us at home is no longer a matter of social isolation or persecution. It is rather the conventional and appropriate thing. We pay no heavy price for Christian confession. Perhaps we would do so if we took Christianity seriously, but even if we did we would have much earnest protective company. But in China in some of the fierce, fomented flurries of the past, which may well come and go again, Christianity has been deemed an offense, to be punished or even to be slain for, and though at present the more reasonable mind, natural to China, has returned or been allowed to act without poisonous or malign influence upon it, even still to be a true Christian puts to the test the stuff of Chinese Church members. How are they meeting the test? Will they endure it like true men or will they break and fail? Well, how have they met such tests in the past? The Boxer Uprising supplies an answer. Then they died by the thousand and some of the most impressive memorials in the world are the simple monuments to the martyred dead, Chinese and foreign, who died together in the Boxer storm and rest side by side until the Resurrection. It is said by some that Chinese martyrdom has no spiritual or moral meaning, that the Chinese die for nothing as readily as for something, for no cause as well as for the cause of Christ. But no one will accept that view who knew the dead or who knows the living. Simple men and women many of them are, but they know and love Christ and they are simply and steadily bearing the reproach of it. As Alexander Michie of Tientsin, the sharpest and most intelligent critic of missions, said long ago, in answer to the charge that the converts were "rice-Chris-

tians": Not so. There are hundreds of Chinese Christians who are ready to die for their faith, which is easy, and thousands more who are ready to live for it, which is as difficult as the ascent from Avernus. To the question of fidelity to the faith, whatever the test, the Chinese Church can be trusted to make the Christian reply.

But the question is equally real for us. We are tested by the same conditions which have tested so sorely our Chinese fellow-Christians. How are we meeting our test? Some of us are not meeting it at all. It has found us out and revealed our shallowness. There are those of us who demand that their children should be withdrawn from China and exposed to no danger. Yet Christ died for men and calls for followers to whom other ends are greater than life. There are those who declare that the Chinese have shown themselves ungrateful and unworthy of help. Something is to be said on both sides of this idea, but grant it to be true. "And He came unto His own and His own received Him not." Is the disciple to be above his Master and the servant above his Lord? No, this is a time of testing for us as well as for the Church in China. Do we really believe that our Gospel is a gospel of love and forgiveness and truth and patience, a Gospel which we are the more bound to offer to men as their need of it and our need are the more clearly shown?

Once again the fundamental question is as to whether we know what Christianity really is and mean really to give our lives to its claim. This is all there is to the foreign missions appeal and argument. Everything else is secondary or irrelevant. If Christ is the only Lord and Saviour then He must be shared with all mankind. If the present methods of sharing Him are inadequate or ineffective, then let the men who believe in Christ rise up and correct them and pour out in the enterprise a new flood of power and accomplishment. As a matter of fact this is what is really needed—a great volume of new and unwithholding devotion. Better men and women than the best who have already gone there have never been and will never be; like John Williams of Nanking for example, who laid down his life in joy, and whose family have only rejoiced in being counted worthy of such sacrifice and who have received back from China the assurance that no such sacrifice will be made in vain. At this last Christmas and New Year time a group of Chinese boys in Nanking wrote to Mrs. Williams of their grateful love and they ended their letter with the English lines:

> "Ye that have faith to look with fearless eyes
> Beyond the tragedy of a world at strife,

And know that out of death and night shall rise
  The dawn of ampler life,
Rejoice, whatever anguish rend the breast,
  That God has given you the priceless dower
To live in these great times and have your part
  That ye may tell your sons who see the light
High in the heavens, their heritage to take,
  'I saw the power of darkness take their flight,
  I saw the morning break'!"

If we believed our Christian faith and walked in our Christian way and would learn the lessons of the Churches of Eastern Asia and of Him who holdeth them in His right hand and still as of old, "walketh in the midst of the golden candlesticks," we might see the dawn of that new morning.

What Is Christianity?

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In the flood of new English books of a year ago, there appeared an interesting volume entitled "Affirmations." It was of composite authorship. Some of the chapters had been written by men eminent in the public life of Great Britain, and others by well-known authors of the day.

One of the chapters was contributed by the novelist, Mr. Arnold Bennett. His chapter, however, had no place in a book of affirmations; it was not an affirmation, but a denial, a denial of the validity of the religious claim. His contention was, that religion, and especially the Christian religion, has become an anachronism, and that the whole religious interest has died for the intelligent men of the world.

There were two very obvious answers, of course, that could be made, and that were at once made, to Mr. Bennett's contentions: The first was that the chapter was its own adequate refutation that religion was no longer of interest to intelligent men. Was Mr. Bennett one of the unintelligent men who still retained a religious interest; or, if he was not, and certainly he was himself assured that he was one of the leaders of the intelligent men of the world—how did it come that he was devoting his opportunity in this volume to the charge that religion was of no interest to such as he?

The other obvious reply, of course, was the one that Sir Henry Lunn immediately made when, in "The Review of the Churches," he gave a list of the men who really are the leaders of the world's intelligence today and had no difficulty in demonstrating that the religious concern was the very deepest interest of their thoughts and lives.

Nevertheless, Mr. Bennett's contention remains, and we meet it all around us in the world in which we are living and doing our work today—that men can no longer believe in the truth of the Christian religion. Of course, that contention raises two very significant prior inquiries: When we ask whether or not Christianity is true, we must know what a man means when he says that a thing is true, or that a thing is not true; and it raises the other inquiry as to what the thing is into whose truthfulness we are making our inquiry. I think that

for us today that really is the fundamental question: What is Christianity, after all—essential Christianity?

I wonder whether we could do better this morning than, as simply and directly as we can, face afresh for ourselves that question. When we talk about the religious emphasis, the spiritual emphasis, everything depends, of course, on what our definition of religion and the spiritual is; and when we go out to speak the religious message to our generation, which we believe to be the Christian message, it wishes to know what we mean, what the message is. It wants to be sure that it hears a measurably united and agreeing voice in the proclamation of that message.

And that is exactly what our day says it does not hear; all around us there are the different voices. One wonders, indeed, whether there ever was a day that more completely fulfilled the prediction of Jesus that a time was coming when, on every hand, each party would claim to be in possession of Christ. "We have Him over here," one group says. "No," another group replies, "He is over here with us." "Lo, here is Christ," we hear it claimed. "No," it is said, "lo, here!"

Perhaps some of the difficulty arises from the fact that we are too close to the discussion. If we could remove ourselves a little distance from it, a great many things that appear to be in collision, would seem to be, in reality, working together to the same end. I imagine that if an intelligent Hindu or Buddhist should read some of the books of our contemporary Christian discussions, he would be at a great loss to define for himself just what the issue of division was. I think he would say, "These men appear to be debating against one another, but for the life of me it seems they agree in a great many more things than they disagree in; and so far as my point of view and their point of view are concerned, they are united in their view as against mine."

Take two single books by way of illustration: Our friend Doctor Merrill's book on "Liberal Christianity," and our friend Doctor Patton's book on "Fundamental Christianity." They are supposed to represent two types of attitude and view and they do, but, after all, Doctor Merrill's book is unequivocal and unhesitating in its affirmation of the great central and enduring fundamental convictions; and Doctor Patton's book is written in unsurpassable, tolerant urbanity. Anybody from abroad reading the two, would say, "Why these men, after all, stand near together. They agree on the things that, from my point of view, would seem to be essential to them, and that are fundamental distinctions between their common attitude and mine."

I imagine that a little later we will be able to look back on our

time, as we look back now on past times, and see how a great many things that collided at the time, were, in the end, working together; because, fundamentally, they were rooted in the same great unities.

I presume the other difficulty is the one that is common in all our modes of approach and our forms of statement with regard to every aspect of truth whatsoever. No one of us sees the whole of it; each one of us sees some particular aspect of it; and instead of recognizing that the wise course would be to try to rise to a comprehension of all our separate and particular contributions, we fall into disagreement with one another, each of us identifying his aspect, his way of viewing the thing, with the whole.

How easy it is with regard to any fundamental issue, and, for that matter, with any concrete object, to fall into these misapprehensions and partial emphases. What is a tree, for example? Now we all know what a tree is until we attempt to define essentially just what constitutes a tree.

"I will tell you," one says, "a tree is a great network of roots buried in the earth, wrapped around the everlasting rocks, sucking nourishment out of the soil."

"No," one replies, "that is not so. A tree is a stalwart trunk that stands upright from the soil, square to all the tempests of the world. Erect and stalwart—that constitutes the essential thing about a tree."

"No," a third group would say, "both of you are in error. A tree is a great network of branches spread out in the air and covered over with millions of leaves, which are the lungs of the tree, and without which it would asphyxiate and die. The foliage of the tree, its flowers and its blooms, all constitute the essentials of the tree."

"Not so," says a fourth group. "All those things would be futile. A tree consists in the fruitage it bears for the nourishment and pleasure of man. That constitutes a tree."

Now, what constitutes a tree? Well, what constitutes Christianity? Christianity, first of all, is a body of historic facts, roots sunk in the soil of history, laying hold on the rocks of time, in a definite place and a definite period in the life of man, actual events which transpired before men's eyes in a definite country and in definite personalities in a period that we know, the saving deeds of the Saviour of the world. That constitutes the first essential element of the Christian religion.

In the beginning, as men went out across the world, that was what was primary to their thought. They had a story to tell. They loved to tell that story, not of unseen things above, but of seen things and

heard things on the earth. As they went to and fro through the nations, that was their message. They told what they had heard and seen of the earthly life of Jesus. They explained to men the glories that they, themselves, had witnessed in one who had been a friend of theirs, with whom they had lived, and in whose company they had walked up and down the hills and valleys of Palestine; and it became a condition of qualification for that first fellowship and ministry that a man should be able to tell this story as a first-hand witness of the things that had been. When they came to fill up the band of the Apostles, they laid it down as a condition that it must be someone who had been in company with them all the days that they walked to and fro with Jesus, and who had been a witness of the resurrection. To and fro they went across the world with that simple message. "I saw it," the first preachers said. When they were gone, this one and that one was able to say, "My father told me something he heard Jesus say. He described to me one day what he saw Jesus do; and while I have never seen Him myself, He lives for me just as He lived for my father and my mother."

That was Christianity in the beginning; and, my friends, we cannot eliminate from Christianity the facts from which it arose. There would be no Christianity in the world today if it had been some man's subjective invention to meet the needs of his own spiritual or personal wants and the social needs of his day. Christianity runs back to an historic beginning. You cannot separate it from that historic beginning. Nineteen hundred years ago certain events occurred—the incarnation, the crucifixion, and the resurrection—and out of those events Christianity came, and Christianity is in the world today because of those events which originated it, and it cannot be separated from that origin.

We are just emerging from a theological emphasis that was intended to be helpful to the Christian Church in meeting the emergencies of the time. The spirit of criticism, working on history, began to dissolve a great many of the old things that were supposed to be sure, and men began to doubt whether facts had happened as they were alleged in the chronicles to have occurred; and it seemed to men that perhaps that issue might best be met by removing the emphasis from the importance of historic events, and attaching it predominantly and exclusively to the moral and spiritual values of those events.

"What does it matter," men argued, "whether the thing ever happened or not? It was nineteen hundred years ago, in any event, in a land far away across the sea. What does it matter as to the particulars of the event? All that is of any significance to us is the moral and spiritual value of it. Can we not accept that, regarding

the events not necessarily as historic, by which Christianity will stand or fall, but just as so many symbols out of which, none the less, we can draw our moral and spiritual nutriment today?"

It was meant to be a helpful way of viewing our situation, and it left behind it some great values, but we are beginning to reap now its inevitable weakness. As Professor Eddington pointed out in an address in London to his friends just a little while ago, you cannot draw the spiritual values indefinitely from untruths. You simply cannot do it; the two things will not hold permanently together. For a little while, there still remains an attachment of only half unbelieving faith, you can do it, but when at last your principle has borne its full fruitage, you will not be able to do it any longer. Your values will go with the myths on which your values were supposed to hang.

And one rejoices that today the whole swing is in the other direction; that the leading theological thought of the world is so good as to permit us once again to believe in the simple facts of the beginnings of Christianity!

Mr. Ramsey, Mr. Speers and I, two years ago last spring, attended the International Missionary Council Meeting in Jerusalem. All three of us would agree that it was the one highest experience of our lives to have been there in the land where Jesus lived; just to feel ourselves dipped again in all the realities of his life here on earth. As we stood there on the traditional spot of his birth; as we climbed the little hill back of Nazareth and lay there on the grass looking out at the white sails on the Mediterranean, and northward to the snows on Mt. Hermon, and remembered that the Lord Jesus had lain there as a lad; as we stood by Jacob's Well, in Sychar; as we watched the fishing boats come in across the sea in the early morning; as we walked after him and Simon of Cyrene bearing his Cross; as we stood by that grave in the garden on Easter Day, believe me, my friends, the simple veracity of that New Testament story came back to us with a vividness and a tenacity that we shall never lose until we see it all confirmed at last when we look upon His face in the land to which we go.

And the thing that made its deepest impression upon us in that gathering. was to find that the most advanced theological scholarship of the world was coming back to just that same, old simplicity of historic faith. There was a company that came from the churches of the Continent of Europe led by Professor Heim of Tubingen. You know what Tubingen meant in the last century to the Christian Church in just this matter of attitude toward the reliability of the facts of Christian history. Led by him, that little group came up to bear its testi-

mony. They had a great deal of anxiety as to what the outcome of the gathering might be, and on their way they had met together in Cairo and drawn up a statement which they gave us at the very opening of the Jerusalem Council, that there might be no doubt in the beginning as to where they stood. I should like to read to you that statement, remembering from whence it came—out of the most advanced and influential school of present theological thought in Germany:

"A number of Continental delegates to the Jerusalem Conference feel constrained to put into words the conviction which we hope is common to all delegates, namely: that all our mission work is based exclusively on the great acts of God for the redemption of mankind; in particular, the sending of His only begotten Son, His death on the Cross for the redemption of the world, His resurrection as the beginning of a new God-given life for redeemed humanity. We are the messengers of God to proclaim this redemption. The context of our message is the Father God, whose children we become through our Saviour, Jesus Christ, and the invitation to accept the salvation by faith.

"Therefore, it is the main task of missions to work for the conversion of men; that is, the conscious break with their past life that the New Testament metanoia requires of all Christians.

"In view of these facts, though fully acknowledging the spiritual values in the non-Christian religions, we are disquieted by the question whether the offer of salvation to non-Christians can be made by setting over against one another the spiritual values of the non-Christian and the Christian religions.

"Further, we do not believe that the central task of the Christian missions can be accomplished by a so-called social gospel, banding together all men of good will across the boundary lines of different religions in a common warfare against the evils of the world, indispensable and urgent though this warfare is. In view of the ominous and rising tide of syncretism in the modern world, and the fact that the Christian movement is inevitably bound up with modern civilization, with its blessings and its curses, we regard it the urgent duty of Protestant missions of all lands to stand firm on the basis of salvation as set forth in the whole Bible."

The Barthian note is not the full harmonious volume of the Christian gospel, but that note is the emphasis of those aspects of it, which we are in danger of losing. Only why do we need to ask permission of anybody, any scholar, as to whether we may or may not believe the fundamental historic facts of our Christian gospel? We have the evi-

dence just as truly as he has it. Our judgment, like his, in that question, is going to turn on inward attitudes, and we have as much right to our own as he has to his. We are coming back in our own day, and would that we were coming back more clearly and more unhesitantly, and with fewer dubious and disconcerting voices speaking among us, to realize that Christianity has its roots in, and that the Christian religion rests on, that body of facts in history.

But that is not all of Christianity. Christianity is a body of facts in history, but it is also a set of convictions with regard to the meaning, the significance, and the value of those facts. Why have these facts survived? Why do they live by more power than any other bit of history? It is because of their meaning, and our acceptance and understanding of that meaning. It is good that we are emerging from a dark day, a day when we were told that it did not matter to inquire into the meaning. All we needed to do was just to be satisfied with the simple facts that any little child could understand. It was not necessary for us to reason about them, to try to see their perpetual, their eternal, their universal significance. Well, that was not the way that St. John and St. Paul regarded it. They took those simple facts and believed in them, but they tried to state the depth of their meaning for their generation and for the whole life of man in terms of God's entire purpose, in universal history. That was what they saw in them.

The Master of Baliol, who is going out to India this year, in the deputation to which Doctor Brown and President Hutchins belong, to study higher educational Christian institutions in India, remarked a year or two ago to a friend of mine, "Well, Patton, we are asking a great deal of the world to accept as the explanation of the universe, as the only secret of the meaning of life, a man who was hanged."

Yes, but there was more to it than that, as no one realized more than he. Who was the man who was hanged? Did He stay dead? The great facts that lie behind the incarnation require their interpretation, and Christianity is inevitably bound up with that interpretation. It is not only the body of facts, it is what we believe about those facts, and their meaning for us, and their meaning for the life of the world. We are often told that it does not matter what men believe; it only matters what they do. Well, they will be and they will do what their beliefs define for them. Even the man who says it does not matter what we believe, wants us to attach some significance to his belief that it does not matter. The agnostic is not agnostic about his agnosticism, nor has the sceptic any scepticism about his being a sceptic.

We have got to recognize that we cannot escape the necessity of

understanding the meaning of the facts and formulating our convictions with regard to them; and I think we need to get past the day of apology for the great avowed beliefs of the Christian Church, resting on the facts out of which those beliefs sprang.

Some years ago I was traveling on a railroad train out in the west, and right across from my section I saw a lady reading what I took to be the Bible. I thought that should be sufficient grounds of introduction, so I went over and introduced myself to her and sat down to talk with her, when I discovered that she was not reading the Bible but Mrs. Eddy's "Science and Health." Nevertheless, it sufficed as a basis of understanding.

We spent the whole morning talking together about our thoughts of life and of God. Toward the end of the morning she turned to me and said, "Mr. Speer, I don't think we are going to get together. We just differ fundamentally. I don't believe in creeds."

"Well, madam, I said, "that is the shortest, and poorest, and emptiest one I have ever heard."

"No," she said, "you don't understand. I don't believe in creeds."

"Oh, yes," I said, "I understand it perfectly. You said, 'I believe in having no belief.' I believe in believing. Your belief is an empty one, and mine is full of all the needs of life, and sets a man at peace amidst the problems of the world in which he lives."

We cannot get away from thinking our Christianity through and stating our thought about it to our generation. Who is the man who has the carrying power? The man with no conviction that he can phrase and express and is ready to die for, or the man who believes and knows what he believes and is ready to live and die by the things and persons in which he believes?

Christianity is a great body of simple facts in history. The dear Lord Jesus walked to and fro in the world and loved little children, and He talked to men and women just like us, and He was tempted in all points just as we are, and He died to save us. All that covers over the greatest meanings and values that there are in the world, and Christianity consists in the interpretation and statement of those values.

But now is that all? There was many a man who saw the facts and who refused to believe. The devils themselves believe but do not cease being devils. The facts and the beliefs are not enough. Our Lord said in that great passage that we read this morning, "Not every man that says to me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven." Many will say to me, "how hard these words are to understand!" Many

will say to me in that day, Lord, Lord, did I not prophesy in thy name? Did I not in thy name cast out demons? Did I not in thy name do many mighty works? Then will I say unto them: I never knew you; depart from me, ye that worketh inquity.

There is something more that goes into Christianity than the facts and the statement of those facts, in their meaning for the life of men and for human experience. Our Lord made this perfectly clear. There has got to be a life springing out of those facts, directed and purposed by these great understandings; a life of love and purity and self-control, unselfishness and sacrifice. It was that life that in reality convinced the early world. They saw in Christianity a power to do the thing that no one they knew could do. They saw unclean men cleansed. They saw weak men made strong. They heard ignorant and uneducated men speaking the deepest truth they ever dreamed of, and they wanted to know where the roots of all this were. They were drawn into this new fellowship because it was a fellowship of love and of life that gathered up men into a great, absolutely trustful, unified family life—the loving and the beloved community.

We have been rediscovering this the last few years. We even think we have rediscovered the phrase by which to describe Christianity. We speak of it now as "a way of life," and very many times we hear the phrase used as though the man thought he had invented it, or at any rate, as though it were an absolutely new phrase in our day. That was the earliest way of conceiving Christianity, as far as we know.

What did our Lord say? "I am the way." What was the popular characterization of the early Christians? They were men and women of the way. When St. Paul went out to persecute, whom was he looking for? He was looking for the people of the way. You can imagine how the phrase must have been common in those days when it gave the designation to the men and women who were gathered in the Christian fellowship.

Our difficulty today is that we will not construe it in the great, rich terms of the New Testament and of the Old. We identify the Way of Life with pacifism, or with poverty, or with celibacy, or with exclusive emphasis on some social obligation, with a measure of discontent with our existing order, intellectual or economic.

But it was to be a way of holiness, a whole way; a way in which men shall follow one in whom the fullness of the Godhead and humanity dwells. And it was offering men, not a fragmentary and a partial life, but the complete, full and abundant life of God to be lived in man.

That was the early church's way of thinking of the Way of Life; and if Christianity is going to be the wellspring it was meant to be for us, it has to be that simple body of facts built into this body of clear conviction with regard to the meaning of those facts, and the incorporation of all this in the life of men and of society, in the man walking as Christ walked, and in the building on this earth of that order of which Christ spoke and for which He taught us to pray, "Thy kingdom come, thy will be done," not elsewhere, but here on earth, "as it is in heaven."

But now, once again, is that all of Christianity, or is Christianity something more still? Well, what is any living institution? What is Yale University, to make it concrete? I read the other day the reports of the president and the treasurer of Yale University. The treasurer was reporting on their $71,000,000 of wealth in their buildings, and stocks and bonds. The president was reporting on the organization of the University, the curricula, the faculty, and the general administration; and I read them through with interest.

When I laid them down, I say, "This is not Yale. What is Yale? Yale is not $71,000,000 worth of buildings and stocks and bonds. Yale isn't a faculty and an educational organization. Wipe them all out and there is something there still. When men sing 'For God, for Country, and for Yale,' they are not singing of $71,000,000 of capital investments; they are not singing of a faculty and a university organization; they are singing of a living spirit that transcends the generations; something that emerges in a man with every crisis in his life that he confronts; a living power that runs across the years and is independent of things and of time."

And that is only a feeble illustration of what the essential, central dynamic thing is that constitutes Christianity. George Macdonald put it in one of his verses:

> "Oh, let me live in thy realities,
> Nor substitute my notions for thy facts;
> Notion with notion making leagues and facts,
> They are to truth as dream deeds are to acts.
> And questioned make in doubt of everything.
> Oh Lord, my God, my soul gets up and cries:
> 'Come, thine own self, and with thee my faith bring'."

Christianity is Christ for men and in men and that sheer faith in the salvation of Christ and in the possibility and reality of the mystical presence of God in human life. Do not let us mislead ourselves or confuse our day over mere words of speech, "natural" and "super-

natural." Is the will natural or supernatural? Is the freedom we know and possess a part of this iron-bound world, or is it a voice whispering in this world from another world not iron-bound, but free?

We believe in an objective deliverance wrought on Christ's Cross and in a living presence, and we will not be confused or misled, nor caused to doubt or deny. We believe in a life that was here and that we have seen at work in the world, and that we know to be here now; and that it works now in us, in the lives of men and women whom we know and love, and in whom and through whom we have seen God in our time in Christ.

And do not let us be confused by the different forms in which this living experience, that is essential to the reality of Christianity, may take shape. Many different modes of action of God's spirit are possible and inevitable in a world of diverse men and women. I have a friend who is one of the most eminent lawyers in America, and one of the highest sacramentarians. He has a little chapel in his own home for the daily communion, and God comes to him and Christ is a reality to his life through that sacramental functioning of his own spirit Godward, and of the life of God toward him.

And we also know Roman Catholic Christians, dear and loved, trusted and well-understood and understanding, who have found their hunger satisfied in a great institution to which they have surrendered themselves and in whose arms they lie down as little children in their mother's arms, and are at rest.

We have known all around us men who find it in the joyful fulfillment of their social obligations. Like that great warrior in the abolition of the slave trade in England to whom a friend came one Sunday morning and found busy preparing his papers for parliament, forgetful that it was the Sabbath. His friend spoke to him about his life and his own soul, and he replied, "I had forgotten that I had a soul of my own." He had found it in the black men from whose wrists he was striking the chains of bondage; and thank God, there are men and women today who lose themselves in their brethren, and lo, they find themselves in their God.

And, there are many of us who hold fast to our own tradition because we find Christ all alone, when we go into our rooms and kneel down by our bedsides, or when we walk under God's blue skies with no one along, and when we talk with Jesus and know that Jesus talks with us. There in the intimacy of that free and upright, but humble, personal communion, we find the fullness of the meaning of God in our lives. This, also, is Christianity.

What is Christianity? The Christian message is all these aspects

of it, and we blunder deeply in our day when we pick out some one of them, and exclude or minimize the rest. I think we could stem the tides, of which we have been speaking, that are flowing across our generation if we could speak to it in this regard, in a more simple, a more united, a more thoughtful, a more unflinching, a more morally sincere and attested message than we have been speaking to the generation that has gone.

Perhaps some of you will be saying, "No; if you try to put it that way in our generation, you will confuse it worse. Can it not be simplified even beyond these four terms?

Yes, I think it can. What was Christianity when it began? I have done my best in reading my New Testament to shed all that shuts one out, springing from the contemporary environment, out of our inheritance, and as far as one can, to get back into that first generation to think how it struck the men of that generation. What was it? Well, was it not fundamentally, although a great deal more was enfolded in it, just two great things: It was a great hope. Christianity came into a despairing world, a world that, as we were reminded this morning, had lost its joy, and that, even worse than that, had lost its hope, which is the only spring of joy. It came into a world that we defeated. All the old idols were broken, and the devotees that smiled at one another with winks of half-concealed disdain for their faith, lost courage as they passed one another in the streets. The old lights had paled out of the sky, and into a world that had lost its heart, its nerve, and its hope, Christianity came. You can still feel the thrill of it. Read Simon Peter's Epistles and you can feel it; all the joyous, triumphant, uplifting new life that burst on that little group on that Easter morning.

All this came to us two years ago in Jerusalem as we sat in the big hall of the German hospice on top of the Mount of Olives, around the table of our Lord, and thought on the meaning of the resurrection. Why, it seemed to us that at any moment the door might burst open and in would come Simon Peter and John. You could feel the thrill of it as when they did break in on that company at the start. "Men," they said, "do you know what has happened? The grave is open! He is arisen again! He is alive in the world! Anything can happen now with the living Lord abroad in the world once more." And you see those men with whom the Christian faith had died, rise up at the thrill, and the energy, and the buoyancy of that new life. That was what Christianity was in the world at the beginning,—a great, new, jubilant, glad, irrepressive hope; and the men who had it went out with that joyous message across the world. Do we have it today?

And it was not only a great hope, it was a great Saviour, a great friend to lonely men, men not understood and who found nobody adequate to help them. There came at last one who offered to be their friend in the might and with the strength of God, to deal for them with their sin and need. That was what Christianity was to them; and you cannot read the New Testament and get any other version of it. To those men the Saviour and Lord, Jesus Christ, was the greatest reality in the world. You may say you doubt whether he can be that to us, but you cannot doubt that they believed that that was what he was to them.

That was Christianity in the beginning. Can we not make it that again in the world today? Can we not get rid of our shame about Jesus, get rid of our timidity as we go among the groups of those who say, "Yes, we know that story, but it is only an ancient myth, and the wise world no longer believes it in your childish way."

Let us go among them and stand our ground. We have the same right that they have to think this problem of human life and of values of Christianity through; and we know someone whom, alas, they, themselves, declare they no longer know.

What is Christianity? It was then, it is now, the Lord, Jesus Christ. You can have religion without Him; you can have religion without believing in the Christian faith, or the Christian creeds, or the Christian facts of life, or without sharing the Christian experience, but it will not be the Christian religion. The Christian religion is not the religion of Jesus Christ, although it includes that—it is Jesus Christ. There we stand. There is where St. Paul stood, "To me to live is Christ." "I live, yet not I; but Christ liveth in me." "When Christ who is my life shall appear, then shall I also appear with Him in glory."

This is all said more beautifully than in any other words I know in the first and last verses of what I think is one of the six noblest poems in the English language, in Frederick Myers' "St. Paul."

"Christ, I am Christ's and let the name suffice you;
  Aye, for me, too, it surely hath sufficed.
Lo, with no winning word would I entice you;
  Paul has no honor and no friend but Christ.
So through life and death, through sorrow and through sinning
  He shall suffice me as he hath sufficed.
Christ is the end as Christ was the beginning;
  Christ the beginning, for the end is Christ."

Courtesy of The General Board of the Young Men's Christian Association. Association Press, New York City.

Where There Is No Vision

By REV. WILLIAM ASHLEY SUNDAY, D. D.
Evangelist

The text will be from the Proverbs, twenty-ninth chapter, eighteenth verse.

"Where there is no vision, the people perish."

That is where there is no appreciation of God's plan. That is where everybody becomes a law unto themselves. That is where you don't stop to consider or care whether your action or conduct will make it easier for anyone else to do right or wrong. You do that because you personally want to do it.

The only law you recognize is the law of your own desire, and you are actuated by the desire to gratify your own ambition or inclination, irrespective of the influence upon others through that gratification.

Where there is no vision! There is a better way for you to live than you are living.

Where there is no vision! A man is better to be well than to be sick.

Where there is no vision! Our people are better if they pray than if they curse, or if they obey God rather than if they live in sin.

"Where there is no vision, the people perish."

They run riot. The restraining influences today are due to religion. There is many a man today that doesn't care about God. He doesn't believe in God. Yet he lives a passably decent life, and the fact that he does, isn't due to his unbelief, but it is due to the restraining influences of Christianity. You do away with religion and you will sound the death knell of morality. Morality will never stand and survive the death of Christianity.

The fact that a lot of people live as good as they do, and yet have no use for God isn't due to anything which they develop through contact with each other but it is due to the restraining influence of the religion at which they sneer and blaspheme.

Therefore, you take that religion away and then see what will become of your morality. So: "Where there is no vision, the people perish," and the hope of the world is to get people to see that God is good and that He is concerned for their welfare.

We have visions of the fact that we have got to plow and plant in the spring, if we have anything to eat in the winter. Therefore by working in harmony with God's law, we are kept alive, and our nation is kept going. We have never scraped the bottom of our meal barrel.

What do we do? We simply work in harmony with the fact that God Almighty has appointed that we have got to plow our fields and plant our crops in spring if we have anything to eat in the winter. That's a vision, so we work in harmony with God to make that.

Every nation must have a vision or go down. Babylon, Nineveh, Pompeii, Jerusalem. America had a vision of PROHIBITION. We will fight to the last ditch any attempt to bring back the saloon. We know we have an unsatisfactory situation on hand. But we know it's a million times better than the saloon.

The world war called for a new reliance on God. Faith in God must not rest on any narrow range of Vision. Our faith must rise supreme. Though He slay me yet will I trust in Him.

God will make the wrath of man to praise Him. Out of the sufferings of the atrocious war has come a birth of hatred for war. Nations are trying to spike guns. The extreme militantist and the extreme Pacifist both live on the border line of imbecility, and they are un-American. The Prophet Isaiah calls Jesus the Prince of Peace. Of His kingdom there will be no end. The Jews were looking for Messiah that would bring peace. Jesus said, I come not to bring peace but a sword. There is no contradiction between Jesus and Isaiah. No one ever made such war on sin as Jesus Christ. He was not only Lamb of God, but also the Lion of the Tribe of Judah, standing for righteousness. Jesus wars against all unrighteousness. There is no peace to the wicked. Jesus comes to the individual conscience, to bring peace through salvation. President Wilson said, It is a fearful thing to lead this peace loving nation into war. Our peace loving nation took up the sword to overthrow injustice.

We have passed through the most momentous epoch in the history of the world. The vocabulary of our applause contains no word sufficient to express. We were not in the war for glory, nor to increase our power as a nation, nor for conquest.

President Wilson said: The object of the war was to liberate the nations from the domination of a military power that sought to rule the world. It chose its own time to strike, and deluged the world with blood, not of soldiers and sailors only, but innocent women and children.

Honor had to be saved. Civilization and justice had to be saved.

We could act upon no other principle, and for the vindication of that principle we entered the war. There can be no patriotism that does not express itself in patriotism. We stand where we do today because of the fact that we have had visions, that our people were better under certain laws than under others, and this nation entered the great world conflict because that is a vision that the nations of this world are better governed by laws for the people and by the people than they are to wear the collar of militarism. For that reason, we bared our breasts to the bullets of the world and went forth to help the nations. We have had a vision that they were better in that way and we were willing to pour our men and money and our influence and our unsurpassed power as a nation into the great vortex of war in order that peace might reign and that the nations might be governed by the people.

Alexander the Great had a vision that he'd like to conquer the world. Why, he won his first battle when he was 18. He was king of Macedonia when he was 20. He sat upon the shores of the Aegean Sea and wept that there were not other worlds to conquer, and his sword had drunk the blood of the conquered world, and he crept into his coffin when he was only 32 years old. That was his vision. He bent every effort to the achieving of it.

Caesar had a vision. He reached the banks of the Rubicon which nobody had ever dared cross without the consent of the Roman senate, and if they did it meant war. He stood and counted the cost and he cried out, "The die is cast." He leaped in. His soldiers followed him, and that act changed the history and the geography of the world. He had a vision, whether the vision be commendable or not, a large number of people working for its accomplishment will meet with results.

Columbus had a vision. He said, "The world is round." He said, "I can sail west and get east." They laughed him to scorn, they ridiculed him, they expelled him from their institutions of learning, and yet he sailed west and discovered this great continent. Today we count it an honor to name our streets, our institutions, or our cities after him. He had a vision. Everything you see is the result of some one's thoughts.

Raphael had a vision, and he placed his immortal cartoons upon the walls of the labyrinth, and he painted the Madonna which has never been surpassed by any man who has ever mixed paints.

Angelo had a vision, and as a result he carved the statue of David, which is one of the seven wonders of the world.

Edison had a vision that it would be better to light our homes with electricity than with a tallow dip, so we have the electric light.

Alexander Bell had a vision that it would be better to talk over the wire than to yell to a fellow.

Morse had a vision that it is better to sit down to an instrument and say tick, tick, tick, and every tick a human thought. So we have got a telegraph. All these things. "Where there is no vision, the people perish."

Robert Fulton had a vision that it was better to sail by steam than to spread the sails and let the wind blow against them. So as his boat went up the Hudson, it revolutionized navigation.

Eli Whitney sat down and thought and thought until he invented the cotton gin which separates the seed from the cotton and revolutionized the cotton trade of the world. Look at the benefit and value of it that we enjoy today. All through, everything in this whole universe was brought about because of vision.

Howe saw a woman threading a needle. He saw a better way than that and invented the sewing machine. All these things that we have that are a benefit to humanity are because of a vision. God Almighty knew that the world would be better with religion, so He entered into the covenant of Abraham. If we could have gotten along without it, He wouldn't have given it to us.

What are some of the reasons why we have no vision? Well, in the first place, the disrespect that is shown to the Son of God by some. I asked a man one time, "Do you believe that Jesus Christ was divine?" He laughingly and flippantly said, "Oh, yes, and so was Buddha, so was Confucius, and so am I, we are all divine."

Whoever holds such views shuts heaven's vision out from the people. The men that have moved the world and set her going Godward, the men of blessed memory, have been men who believed that God was God, and Jesus Christ the Son of God, and that salvation was to be had by repentance and faith in the shed blood of Jesus Christ. They held up the bleeding form of Christ as God's ultimatum for sin and man's only hope to keep out of hell.

One reason why we have been denied the vision of God and of His truth, is the irreverent criticism of the Bible that is offered by many, as though the Bible was the worst enemy of the human race rather than the best friend.

There is a reverent criticism of the Bible I admire. That deals with authorship, and with dates, and with places and all that. I admire the man who is willing to use his skill and judgment in order to help me more clearly understand, in order that I in turn might impart that information to others, to make you better. I admire such a one.

I find as I go up and down the land three classes of critics. First, there is the critic who'd like to see the Bible go. The Bible rebukes his sins. Poor fool, he imagines that if he shuts his eyes and stops his ears, and says he doesn't believe it, that that makes him immune to any punishment. Well he will go to hell whether he believes it or not. That doesn't change him one iota. You may sit there and fold your arms and say I don't believe in hell. Well, that don't shut the doors and put the fires out whether you have sense enough to believe or not.

You may say, "I don't believe there is a heaven." Well there is a heaven whether you believe it or not.

You may say, "I don't believe the Bible is the word of God." It is, whether you believe it or not.

You may say, "I don't believe that salvation is by faith in the shed blood of Jesus Christ." It is, whether you believe it or not. And please remember that a fact remains a fact whether you believe it or not, and your unbelief doesn't change it one iota, and you won't be in hell five minutes until you will be sorry that you disbelieved God's word.

A woman said, "Why, nobody believes in hell." Is that so? God believes in hell! Jesus Christ believes in hell! The devil believes in hell! Here's one preacher that does!

I am not the author of the plan of salvation, I am responsible for my preaching of it, and if what I preach is the truth, it is up to you, and if what I preach is not the truth, it is up to me, and I defy and challenge anybody to prove by the Word of God that what I preach is not revealed in the Bible. I defy you! I challenge you!

When you reject it, it isn't your quarrel with me personally, not at all. I am simply God's ambassador. I am simply God's mouthpiece. I am simply God's servant telling you God's truth, and if you don't believe it, you settle with God, not with me.

Then there is the critic who apes scholarship. If there is any one this side of perdition that I despise, it is a fellow like that. Oh, he seeks to curry the favor of some big man and high-brow by quoting him and making his opinions and theories paramount to the Word of God! And therefore, because this man says it, he quotes this man, that God was wrong and that fellow was right. I despise the fellow who apes scholarship and seeks to curry their favor by quoting them as authority, and keeping his mouth shut upon what the God of Jacob has to say on the subject.

Now then, there is the devout, reverent critic who studies the Bible in order that he might clarify my vision, and help me to see and

understand the truths more clearly, that I in turn might preach it to you so that you'd understand it more clearly. I love such a man as that, who is trying to help make the world better and make it easier for us to understand.

But you needn't worry, don't lose any sleep, God's word stands immutable, unchangeable, and irrevocable, and you might as well blow your breath against the vestibule of a street car and try to run it that way as to think that you can put God's word aside.

Years ago the storm swept the Atlantic coast. Oh! it was terrific! And up in Boston they showed where the waves rolled up, a quarter of a mile on the shore, that they have never been known to reach that point before. Houses were wrecked and drawn into sea by the undertow. And in the height of the storm, reports went down the streets of Boston that the lighthouse had gone down in the fury of the blast. And while the storm was still raging and the clouds were lowering and you couldn't see the old lighthouse, one man met the lighthouse keeper opposite the commons and he said, "Well I am glad to see you. How in the world did you escape with your life? We heard that the lighthouse went down in the fury of the blast."

The old, grizzled lighthouse keeper who had kept her blinking at the harbor entrance threw back his shoulders and said, "The lighthouse went down in the storm! Ha, ha—she never shook!"

So you needn't be afraid of all the blatant blasphemy and all the sneering criticism, all the vile epithets that may be hurled against God's word. She stands immovable as Gibraltar. You needn't worry, God's truth towers over all!

Now, I think, sometimes the church is at fault. I read a little book,—it is today published across the sea—it is called the grammar of the church and it said among other things that the church has lost its interrogation point. You know at Pentecost men marveled and when they saw, they said, "What can these things be?"

Why don't they ask it today? And yet, if we would all believe and give ourselves to God, God would manifest His power until people would stagger and become overawed at the evidences of the Lord's power. So why not? It is because we are mingling, and mixing, and amalgamating with the things of the world. We have lost favor with God and we have lost our power. That's the reason the forces of hell sneer and blaspheme. That's the reason they don't stand and stagger back and say, "What can these things be?"

A lady said of me, "He isn't dignified." That's what I am afraid of. I am afraid I will be dignified. Religion has been hurt and killed

by dignity and formality, and ritualism, and all that. If you want to see me when I am dignified, just please come around and look into my coffin. You attend my funeral. I will be dignified then to suit the most fastidious.

Oh, we speak of Jesus as a Savior in general, but what is there about my Savior that is personal, that has gotten tangled in your heart strings? I look at a crowd of women, and say, "Look at the woman." That is general. "Look at Mrs. Sunday"—that's my wife, that's a different proposition. Your Savior and my Savior, that's personal. But the trouble is, very few people have any personal knowledge of Jesus Christ. They reduce their religion to an ethical code and they don't know anything about God from an experimental standpoint.

It is true today, that when the church lifts her hands and takes her stand against any evil, that evil will be driven from the land. It will be stopped, and if the churches would all unite against the wrong, there isn't one that couldn't be driven back.

If the church of God would withdraw her patronage from the theatres unless they cleaned up their stages and took a lot of these offensive things off, the stage would be changed and it would be purified, if the church would refuse its patronage until they did. Then you'd change something.

That's true of the whole business today. But if you sleep with the dogs you must expect to get up with fleas on you.

I used to say, "We are going to have a revival next year." I change my prophecies. I have learned that the promises of God are in the present tense. We can have it now, but you will have to pay the price.

A lady went up to a friend of mine and said, "I'd give the world if I only had your experience!" He said "Lady, that's what I gave to have it. That's what it cost me. That's what it will cost you. Give up the worldly things. Then you will have God's power in your life."

A man said to me, "Is modern Evangelism a success?"

I know nothing about modern Evangelism. Mine is not modern. Mine is as old as the cross of Jesus Christ. Mine is as old as the nails driven through His hands and feet. My Evangelism is as old as the crown of thorns that they put upon His brow, and any Evangelism that doesn't hang on the cross of Jesus Christ is no Evangelism for me.

I know nothing about your twentieth century stuff. "Where there is no vision, the people perish."

Sometimes the ministers are wrong. I don't want to criticize my

brethren. I don't criticize the ministry as an organization or an institution, but I do criticize when they don't preach the truth with all the power they have.

God revealed the evangelism of the cross, and I will go on preaching it until God revokes it. It is not my business to defend it, or explain it, or apologize for it; but drive it in. The church seems to have gotten away from the purpose God had in putting it in the world. The opening of the eyes of the blind, unstopping the ears of the deaf, setting men free from the sins that enslave and demoralize. The leaders of our churches talk about entertainments, social service and education. Those things are not our business. Our business is to save men. To make new creatures in Christ. The church must bear before she can rear. Must bring forth before she can bring up. Must disciple before she can discipline. I think we talk to men and women in our pews as through they were all saints. It would be more to the point to talk to them as though they were all sinners. The worst trouble the average minister has is not with the man in the street; but the men in the pews, who do not live a Christian life. The pastor is the only one who can get such men to renew their lives. When an evangelist comes to town they make some excuse for not going to hear him, but they go to regular church services. They are in your hands and you will have to be responsible for bringing them around to live a clean cut Christian life.

But many a minister today has lost his vision. He is standing up in the pulpit preaching tommyrot to the people, staking a claim out on Jupiter, talking about the concerns of Adam, and that we came from protoplasm, instead of being born of God Almighty, and instead of being created of the Lord.

I don't believe the old bastard theory of evolution. I want you to understand it. I don't believe in it. I believe I am just as God Almighty made me right here, and I believe you are, and everything in this world.

Many a church is denied its revelation because the minister has lost his vision of the cross of Jesus Christ, and therefore he is still standing in the pulpit.

I live in Winona Lake, Indiana, where we have the great interdenominational Bible Conferences, and we get men from all quarters of the globe to come and talk. But nobody has ever been more welcome and given us more help than my friend, Dr. Jowett, who was pastor of the Fifth Avenue Presbyterian church in New York. I remember hearing him one time tell about a brilliant woman in England

named Susan Ferrier, and some one asked her to write her deepest wish and she wrote,

"My deepest wish is that my life may never lose its halo. That is, that nothing may ever appear common or commonplace. That is, that nothing that I look upon or touch may be bereft of the divine. That is, that everywhere there may open mystic doors that will lead me into the presence of Jesus Christ and to a higher plane of usefulness in the world."

I read a little story the other day about Mrs. Helen Gould Shepard. She was down visiting some homes of want and squalor and misery years ago, giving the little ones shoes and clothing and food. She clothed the boys and girls. When she got ready to go, a child three years old pulled her by the dress and said, "Lady, are you Jesus' wife?"

Did you ever do anything that would have made anybody wonder what relationship you have to Jesus Christ? Have you so lived that people would know by your conversation and your absence and your presence that you are related to Jesus Christ? We ought to be glad of the opportunity to let the world know that we bear a relationship to God, and that God is ours and we are trying to lift this old world to His tender beating heart, and make it better that we have lived in it. "Oh, where there is no vision, the people perish!"

A friend of mine was going over to Chautauqua in New York to give a lecture, and he told me he had to change four times to get there. When he arrived he was tired and dust-covered, and Bishop Vincent met him and said, "Well I am glad you have arrived. Hurry up to the hotel, we have got your room waiting for you. Take a little bath and tidy up, you look dust covered. Then hurry down to the auditorium. I want you to come down and hear Professor Smoker from Ohio. This is his last lecture."

My friend tried to beg off, but the Bishop said, "You know how intensely interesting he is and he will give you something that maybe you will use in a sermon. Come down. I wouldn't be so insistent but I know it will do you good."

My friend kind of stalled around, and the Bishop kept hurrying him and finally he had a cup of tea, and they strolled over under protest to the auditorium, and there the crowd was very large.

There on the platform stood Dr. Smoker, and what was he talking about? He was talking about a Gila monster. That's this monster lizard that lives on the plains of Arizona and New Mexico. He was talking about the Gila poisons, and the horned owl, and an opossum and a rat, and if you can find more unattractive things to talk about,

I wish you'd tell me what they are. If you had asked me to add one more, I would have put in a polecat. But there he stood, and he was talking about their characteristics, and their habits, and their love, and their care for their young, and many things that nobody would know unless he had made an intense and close observation by long years of study, and the audience would cry and show their sympathy when he told of their affection for their young.

He found himself leaning forward and then waving his handkerchief and giving him a Chautauqua salute and then wiping the tears from his eyes. He said he never enjoyed an hour more in his life than he did sitting there listening to Professor Smoker talk about an owl and a Gila monster. My friend went out and said,

"If a man can talk about those things and keep a man awake, and even laughing and crying, and while I am talking about Jesus Christ they will sit and yawn and pull their watch then I know there is something wrong with me, and I have lost my vision."

If I can't interest people in my Christ, and in the Gospel, and if I can't interest you more in trying to get you to go to heaven and trying to keep you out of hell, I will consider that there is something wrong with me.

Dr. Arnold of Rugby, wrote a letter to Dean Stanley saying, "If ever the day comes that I can receive a boy into my school without feeling myself swept with feelings of emotion over the fact that the parents are willing to trust him to me to the development of his character and his morals, then I will feel that I have lost my vision in life and it is time for me to resign and be off."

If the time ever comes that I can look into the face of an audience large or small and not be enthused and stirred to the depths of my soul; and if the time ever comes that I can take the hand of a man or woman mechanically without a feeling of emotion sweeping through my heart and saying, "God, I thank you for the honor you have given me to preach your truth for the people," then I will know I have lost my vision and I will say, "I know it is time for me to quit."

Some years ago, Dr. Lorenz, the great Austrian surgeon, came to this country to operate upon J. Ogden Armour's little girl in Chicago. She had congenital dislocation of the limb, both of her limbs. The hip joints—that's what they call a ball-and-socket joint, and sometimes in an accident or in birth they will slip out, that ball, causing a dislocation of the hip. Dr. Lorenz came to this country to teach what they call bloodless surgery whereby he would slip the head of the femur back

in its original place and hold it there until the muscles would knit and the skin hold it in place.

So he came to operate on the little girl. Armour gave him $50,000 to make her roll a hoop like other girls. Then he took her back to Vienna with a retinue of servants to keep her under his care during the period when the muscles and ligaments were re-uniting. Of course, when other mothers heard of the surgeon, they wanted their children to walk too, although they didn't have $50,000 to give, and so they sent their children to Chicago to have Dr. Lorenz operate on them, and he did, and did it free. He taught other doctors in Chicago to do it, and they were constantly working to make the children walk.

Down in Missouri, lived a German woman. She had a little boy who had a dislocation of one hip. She wanted him to walk, so she went around to collect money. They sent him up to Chicago, but before she could get the money collected, Dr. Lorenz had finished his stay, and had gone back to Austria with the little Armour girl and her retinue of servants. She was so disappointed.

My friend Cleland McAfee was in the theological seminary. He was born down in this town and knew this woman. When he heard of it, he said "Well, you send him up here," and he took him to the hospital and Doctor Ochsner operated on the little fellow. He put his leg in a plaster cast and they kept him there. When he got able to walk, my friend, Dr. McAfee, was going to take him back home, and so he went to the hospital to get him. The little boy was dressed and seated on the edge of the bed. My friend said, "Well, hello, George! You are all ready to go; I see you are dressed. Now take a good look at this room and say good-bye to these nurses who have been so kind."

The boy said to Dr. McAfee, "Is the doctor here that made me walk? I want to see him."

As they went down the marble stairway the doctor said, "George, this is beautiful marble. They brought the marble from Italy. That's one of the prettiest stained glass windows in Chicago. Look at it."

He said, "Is the doctor here that made me walk?"

The doctor said, "George, we will go down in the carriage instead of in the street car."

When they got to the depot, the boy said, "Is the doctor here that made me walk? I want to see him."

Doctor McAfee engaged a stateroom and a sleeper and he said, "Now George, if you want some light, push that button and turn this one and it will turn on the fan."

The boy said, "Is the doctor on the train that made me walk?"

When they went into the dining car, he looked at everybody that came in or was in there, and he said, "Where is the doctor? I wish I could see him."

When they got to this little Missouri town, the sleeper was on the rear of the train. When the train stopped the mother was up at the front end where the day coaches were and when George didn't get off, she was disappointed. She was there with her sunbonnet and her calico dress, and she was looking for George.

He got off the sleeper with Dr. McAfee, and he went running up to his mother, hippity-hop. She looked at him, and then down to his feet, and didn't look into his face. She felt his leg from his hip clear down to his foot and she raised his foot and put it down. She said, "Walk away" and he came back hippity-hop, and she felt his leg again. The tears trickled down her cheeks and she said, "George, you can walk just like other boys, can't you?"

He said, "Ma, I wish I could see the Doctor that made me walk."

I told that incident in Kansas City one day. As I turned to walk down the platform, a bright looking fellow, black haired, dark eyes, walked up and said, "Mr. Sunday, I thought you'd like to shake hands with George. I am graduating from Park College in June. I am going as a missionary, and I am George."

"Where there is no vision, the people perish." So I am trying to have you get a vision of the Jesus that saved my soul, years ago, one dark stormy night in Chicago.

He has kept me from that day till this. My whole object in life is to just help you to **see Jesus Christ.**

The Personal Testimony of Saint Paul

By REV. JOHN TIMOTHY STONE, D. D.
President of the Chicago Presbyterian Theological Seminary.
Until recently Preacher and Pastor of the Famous Fourth
Presbyterian Church of Chicago

Personal testimony has always been most effective. We all felt it last night in the personal words of those Christlike mission workers in the Tabernacle.

No one, even the wildest critic, ever accused Saint Paul of egotism and yet his letters and speeches are full of the first person singular as he asserted his faith.

I have chosen tonight seven personal testimonies which seem to me to be the outstanding revelations of the life, work, character and success of Paul.

First, Acts 26:19, "Whereupon, O King Agrippa, I was not disobedient unto the Heavenly Vision."

Saul of Tarsus was gripped by a mighty overwhelming conviction when he saw young Stephen die.

He was a man who knew the Scriptures, and who selected with rare discrimination those portions of the history of Israel, which were most convincing, a mighty preacher of the word. Few sermons recorded equal that wondrous speech of Stephen before his martyrdom. Saul, under its influence was maddened with conviction, I believe. Here was a young man who not only lived but died triumphantly, with a smile upon his face, for the truth as he believed it. Saul saw a man who had **something** he himself did **not have.** Under the wild determined conviction of such words and testimony he rushed on to Damascus to persecute. Then Christ **met** him, and he testified "I was not disobedient unto the Heavenly vision." **Immediate obedience** to the vision from God is a valuable testimony. It started that great soul aright. In how many and varied ways God's Spirit arrests the attention and drives home conviction. The test of character is in **immediate** response. The truth will ever arouse and arrest attention. Some of us are fearful lest we offend others in proclaiming the truth. We ought to fear lest **we do not offend.**

A sleeping soul, who wants to sleep, will always be troubled if aroused. Many a preacher or teacher can put men and women to sleep

who cannot arouse. When our consciences are aroused do we respond? Are we **obedient** or **disobedient** to the Heavenly Vision? Saul's "Do it now" led to his **Do it always.**

Secondly, Galatians one, sixteen, "Immediately I conferred not with flesh and blood," "I went into Arabia." No Arabia, no Mars' hill, no Arabia, no Rome. No Arabia, no thirteenth chapter of First Corinthians. "Immediately I conferred not with flesh and blood."

The secret of Paul's mighty power with men was found in his conference alone with God. Had Jacob not struggled through the night till God touched his thigh he would not have been the Prince Israel.

"No rootage, no fruitage."

"Have you and I stood silent as with Christ?" Or have we sought only the counsel and advice of men and associates? It was when Peter "went out into the night" that he wept bitterly. I know men of God who never decide great or small matters till they "confer" with God. They are men of poise and power. Some men are too brilliant in the affairs of men, in the wisdom of men, to be used of God. Some are too popular to be powerful. "**Immediately** I conferred not with flesh and blood."

Yes, the Garden made the Son of God ready for Calvary; Arabia prepared Paul for Jerusalem and Rome.

Third, Romans, one, sixteen, "For I am not ashamed of the Gospel of Christ, for '**it is**' the power of God unto salvation to every one that believeth."

First person singular again, "I am" not ashamed.

What a Gospel he had. He gloried in it. No shame ever overspread his fearless face. The Gospel was his pride. And such unashamed testimony gave him **absolute assurance.** He could assert "**It is** the power of God unto salvation." The world as well as the church is tired of apologetic utterance, it demands assertion and assurance. The pulpit is disgraced and demoralized and devitalized by dubious statements. Either we know or we do not know, and the man who does not know has no right nor honesty in proclaiming and preaching. I have had for years an honored scholarly friend who always has attended church. Frequently he has met me after a sermon, or written to me to say "I wish I could believe as you do, but I would not come nor listen if you did not. I thank God constantly for your assurance. It helps me live, it will help me die." He has gone now, but how he strengthened my faith and message. Men do not want teachers, nor preachers who **do not know,** who pretend to preach their

doubts, who punctuate their pulpit with interrogation points instead of periods. Who, as one has said, "doubt their beliefs and believe their doubts instead of believing their beliefs and doubting their doubts." There is no surer way of demolishing a church and community than to leave out the **"It is"** of preaching. **Paul knew**, and he **knew** he knew, and he let others **know** that he knew he knew.

Fourth, Second Timothy one, twelve; "I know **whom** I have believed." Not I know **in** whom as so often misquoted. Paul asserted he knew Him. Not **about** Him, not **of Him**, but he knew **Him.** Men who **know** God; men who **know** Christ. It is not our mission to merely preach about Christ but to **preach Christ**, and a man cannot preach nor teach Christ who does not **know Him.** Back of the Gospel is the **man Christ Jesus.** Again Paul's prayer was that I **may know Him**, and the **power** of **His Resurrection.** We must all **know** God if we are to be "living epistles **known** and **read** of **all men.**"

Fifth, Galatians two, twenty; " I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me." Again the first person singular: "I am crucified." What an astounding testimony! He felt the print of the nails in his own hands. His brow was scarred with a crown of thorns too. **Paul** was **dead**, but Christ was **alive** in him. This statement makes us cringe beneath a sense of our own guilt and unworthiness. The ideal seems too far beyond us, the actual causes us to want to hide, but it was **his belief** and he was willing to be a corpse, that Christ might be a life.

When men saw Paul they saw Christ living in him.

If you are a trout fisherman you know that if a trout sees you first you won't see him again. If men see us instead of Christ, of course power and His personality are gone. Can we say with Paul "I am crucified with Christ, nevertheless Christ liveth in me"?

Sixth, Galatians six, fourteen, "God forbid that I should glory save in the Cross."

For many years I had back of my pulpit where every visiting minister could read the words "Do not preach more than thirty minutes." My successor has well changed it, and now it reads "Sir, we would see Jesus." Do we **only** glory in the Cross? God forbid, said Paul, that I should glory save in the Cross. The old story is told of two friends who went to hear a noted preacher in the morning; at night one went to hear him again, and the other to hear a great soul-searching man of God. They met the following morning and compared notes. "He was as great as in the morning," said the first, as he asked his companion of his man's sermon. "I don't know much as to his

sermon," was the reply, "but I went to my hotel room and locked the door and pleaded with God to make me a better man."

"God forbid that I should glory save in the Cross."

But seventh and lastly, Second Timothy four, seven, "I have fought a good fight, I have finished my course, I have kept the faith." What a crowning text! What a satisfying testimony.

How many run part of the race, and fall out. How many have been used to become "cast-aways." Unused, dribbled by pride, or sin, or discouragement. Even Moses could not enter the promised land; David could not build the temple. "Fought, finished, kept," no wonder Paul's soul cried out "I am ready to be offered" before he gave this testimony, and then cried out afterwards "There is laid up for me a crown."

Have we become indifferent, or are we persisting? Indifference saddens the Savior most of all. Do you know Studdard Kennedy's great poem on Indifference? As a pastor in Birmingham, England he wrote these telling lines:

"When Jesus came to Golgotha, they hanged Him on a tree,
They drove great nails through hands and feet, and made a Calvary;
They crowned Him with a crown of thorns, red were His wounds
and deep,
For those were crude and cruel days, and human life was cheap.

"When Jesus came to Birmingham, they simply passed Him by,
They never hurt a hair of Him, they only let Him die;
For men had grown more tender, and they would not give Him pain,
They only just passed down the street, and left Him in the rain.

"Still Jesus cried, 'Forgive them for they know not what they do;'
And still it rained the winter rain that drenched Him through and
through;
The crowds went home and left the streets without a soul to see,
And Jesus crouched against a wall and cried for Calvary."

Oh, let us never grow indifferent but be able sometime to testify with Paul, "I have fought a good fight, I have finished my course, I have kept the faith" and then a Divine Echo will come back, "Good and faithful servant enter into the joy of Thy Lord."

The Place and Power of Prayer

By REV. JOHN TIMOTHY STONE, D. D.

We are not giving to prayer its **place**, nor recognizing its power. Jesus Christ did. Before He chose His apostles we read in Luke 6:1, that "He went up into the mountain and **continued all night** in prayer." He would not organize nor select until He had been alone with His God, and learned of Him. When teaching "He spake a parable that men ought always to pray and not to faint."

Paul wrote to the church at Thessalonica in I Thess. 5:17 that we should "pray without ceasing." James said in the fifth chapter and sixteenth verse that "The effectual fervent prayer of a righteous man availeth **much**."

Jesus Christ again said in Mat 21:22: "And **all things** whatsoever ye ask in prayer, **believing, ye shall receive.**"

There is nothing in which the church universal needs a genuine **revival** so **much** as in **prayer.**

We are entering and have entered a day when spiritual forces are more fully valued. Scientists as well as theologians and teachers recognize this. Sir James Jeans, the secretary of the Royal Society, and famous Cambridge scientist and astronomer has recently written, "The universe begins to look more like a great thought than like a great machine. Mind no longer appears as an accidental intruder into the realm of matter! We are beginning to suspect that we ought rather to hail it as the Creator and governor of the realm of matter."

Steinmetz, Milliken, our own Compton, Michael Pupin and others are emphasizing spiritual forces. Pupin, than whom no other in our day has received more academic honors, asserted at the Wellesley commencement a few years ago that God and His realm superseded all other thought before us.

Prayer is valueless only to those who do not pray, and is unknown in place and power only to those who know not **God.**

Our "God is able to do exceeding abundantly above all that we ask or think." The responsibility rests with us, "**We** have **not** because **we ask not.**"

Prayer should be made everywhere, always and fervently. Relig-

ion and spiritual power are in disuse and disgrace because we do not use prayer, and because when used there is unreality in it.

In Hindus's remarkable and startling book "Humanity Uprooted" we see, whether intended by the author or not, the place Russia has begotten because religion has been hidden and lost in the maze and intrigue of **unreality.** He quotes from Archbishop Voedensky in an address given in Moscow, perhaps the most eloquent and among the most scholarly in Russia these convicting words, "The extraordinary Byzantine glitter of our orthodox services have been our greatest curse. Our church has striven after external gorgeousness at the expense of inner virtue, after showy spendour at the cost of spiritual perfection. It acquired pomp, power, riches, but lost its soul. Only now are we beginning to realize what a feeble spiritual infant our orthodoxy has been. **That is why** we are disintegrating." Such words proclaim the weakness of unreality. In the making of prayers, we have ceased to **pray!** In the external unrealities of mere form we have lost God. Russia today is a sad spectacle of a prayerless church that has merely gone through the motions with effectiveless insincerity. Men have not felt the place and need of prayer.

Organization, regularities, equipments, eloquence, knowledge have left out the fact that "Paul may plant, and Apollos water, but God alone can give the increase."

Churches have given up their prayer meetings to find they have only the body, the **soul is dead.**

We need first a revival of Personal Prayer. Why did Isaiah write and proclaim? Why was Gideon a mighty force? How did Hannah succeed? Why did Jonah come back? How knew Cornelius his man? Why did Jesus overcome and frame the future? Personal Prayer answers.

Secondly, we need **Group** prayer. Small companies of men waited before God. "Where two or three are gathered together, there **am I** in their midst." They prayed everywhere and always, they did not "cease."

Many of us have not the mystical in our natures as we would have. That is why I think Jesus gave us that illuminating truth. Personally when I pray alone I do not often feel the very presence of God, but when I pray with another, there seems to be three there. He is revealed in **group** prayer. Even the fiery furnace shows a fourth present, and He is "like unto the Son of God." Do we hold small group meetings for prayer? Are those very trees and lawns consecrated by prayer?

General prayer is a third place of His presence. Paul prayed with

the elders. Joshua called men about him; David needed others. Not prayer for prayer's sake, but prayer for fellowship and power.

The upper room is revealed. When churches and pastors, and laymen meet together with a will and wish to pray, our churches will feel anew His kindling presence. He has said "If we lack wisdom," Ask. Confidence, Poise, Power will result and will **only** result when we meet to **pray.** Errors are being made because we plan and pray instead of praying and then planning.

But the **Place** of prayer is not enough, we must know the **Power** of prayer. God is willing to "open the windows of Heaven." The promise was sure, and **is** sure, "Ye shall receive power," for "All power," He asserts, "**is** given unto me, not only in Heaven but **on earth.**"

We should never preach or proclaim the Great Command, "Go ye into all the world," without including the prior context, "All power is given unto me." It is a part of the lesson. The Command is based on the assertion, "All power is given unto me."

"My God **shall** supply all your need" (as Dr. Gray so wonderfully asserted this morning), but we must "wait before Him" if such power is to be ours. Those of the early church "all continued in one place, with **one** accord in prayer" before the Holy Spirit was outpoured. The illustration was given of Mr. Host and Mr. Frost continuing for days in lonely private prayer for every missionary, and each child, of the China Inland Mission. Such prayer has power in it.

Not only Mueller's buildings in Bristol but many, many others have been prayed into existence by this power. Other illustrations may be cited. The church has power because God has power, but "without Him we can do nothing."

The illustration of Elijah and the prophets of Baal was read from first Kings. When the prophet called the people near him, and called upon God the fire descended, and it will fall upon us again when we take time and place to pray and call mightily upon God in fervent prayer.

In Wild Arabia

By DR. JOHN R. TURNBULL

A marvelous story of Gospel Triumphs in Wild Arabia

Arabia is a country where the people are liable to shoot first and ask questions later. It has been well named, "the least known peninsula in the world." During my residence in Jerusalem as a missionary it was my privilege to make three expeditions into wild Arabia. I wish to describe some of the experiences that befell me on the first trip.

At the Damascus gate of Jerusalem we turned eastward and slowed the car down as we reverently passed Calvary and the empty Tomb. In our hearts there was a prayer that we might be permitted to take the message of Golgotha and the resurrected Christ to the fanatical Arabs dwelling in the great wilderness far beyond the confines of the Holy Land. Following the highway around the corner of the ancient city wall we skirted the edge of the valley of Jehoshaphat, called the Kidron in Christ's time, and passed over it opposite Gethsemane, where He prevailed for us. As we climbed the shoulder of Olivet our way wound southward toward Bethany, two miles, "a Sabbath day's journey," and then from a sudden turn in the road there burst upon our gaze the indescribable colors of a perfect sunrise, pouring like a celestial flood of glory into the great chasm of the Jordan gorge. Across this abyss of the lowest place in the world, into which we must now descend, we could see, thirty miles away, in that fair land of entrancing sunrise beauty, the majestic hills of Ancient Moab whence came Ruth and Naomi by about the same route we were to follow.

Zigzagging down several thousand feet on a good road that was marked occasionally by old war trenches we soon were far below sea level, and passing the Brook Cherith, where Elijah was fed by the ravens, we found ourselves emerging from the low barren foothills into the wilderness where Jesus was tempted. Through modern Jericho over the Brook Achor where the traitor Achan was stoned, and across the gradually descending wild land where camels graze as in the days of John the Baptist, we came down to the Jordan. In war days pontoons did service where now the Allenby bridge affords Arab, Jew and Christian an easy crossing. Somewhere near here the hosts

of Israel marched over on dry land and Elijah and Elisha drove back the waters with the stroke of a mantle.

Across the Jordan we were in a different country, Trans-Jordania, under British mandate like Palestine. The king of this domain is Abdulla, brother of Feisal, the king of Irak, and they are the sons of the late King Hussein who took Mecca from the Turks during the war. From twelve hundred feet below sea level we climbed by a tortuous route up a gorge leading to the tableland of old Moab, four thousand feet above the blue Mediterranean. A strangely familiar name greeted us when we reached Amman the capital, for this place is none other than the Rabbath-Ammon mentioned frequently in the Bible. Here the iron bedstead of Og the giant king of Bashan was exhibited after his defeat by Moses. Five centuries before that, Chedorlaomer took the city and about a millenium before Christ was born, David took this "city of waters."

We were still far from the Arabian frontier, for Arabia lies beyond Trans-Jordania eastward. In Amman we met a plucky driver who owned an old but reliable Studebaker. We proposed that he drive us across the desert into Arabia where no car had ever gone. He finally consented but told us of the risk and asking us to disappear for a day he made secret preparations. If the Mohammedans of the city should guess our plan from seeing us together they certainly would attempt to prevent us from entering Arabia.

This driver had taken the brother of the King of Irak to Bagdad by a northern route across the desert and this gave him recognition among prominent Arabs. To one of these, an influential sheik, he went that evening to ask for a desert guide, while we disappeared and did not return until the appointed hour the next day. The sheik wished to see me and after having satisfied himself that he wanted to assist me in entering wild Arabia, he had his secretary make the necessary arrangements while he prepared to dine with King Abdulla.

That night the sheik met us at a rendezvous of his tribesmen many miles from the city of Amman and with him and his henchmen, our party partook of the evening meal which consisted of rice and sour milk. We sat on the ground and ate with our fingers from one big dish. Then we lay down just where we were on padded mats brought by a servant and slept till dawn. The guide appointed by the sheik asked that his friend might accompany him and so with two expert desert men we started for "somewhere in Arabia."

As we struck across the black gravel plains into the "No Man's Land" of the boundless wilderness, the last sign of civilization was an old ruined castle where we found the remains of a few wayfarers who

had been murdered. These were grim reminders that we were to traverse a country where every man's hand is against his brother. The stars by night and the sun by day set the course for our guides. The three hundred and fifty miles of dreary desert were conquered in three thrilling days. We touched three water holes—one at forty miles from each side of the desert and one out in the middle of nowhere. All three had plenty of wiggle-tails and had doubtless been frequented by ostriches of which we saw several. Every hour on the average we would encounter a stretch of closely grown sage which worked havoc on the tires of our car. In this season (May) the bushes become very brittle. The tantalizing mirage, too, was ever before us in the heat of the day. While our tongues were parched we saw continually beautiful streams, bays and lakes, always just beyond our reach.

At sundown the first day we halted in a place screened by low hills. The guides forbade the lighting of a fire. Enemies might see it. The danger was acute even without a fire. Our guide on another trip through these parts told us his own father and a party of thirty had been killed as they slept; their throats were cut. The curse of Ishmael is still upon the land. We saw no human beings until we were nearing our journey's end, but probably many saw us. A British officer told me later when I was planning to revisit Arabia that we had been very lucky on our first venture to miss a big party of hostile raiders who were on the warpath in the very region through which we passed. Not luck, but God took us through.

One serious difficulty was the sand-dunes, great drifts of soft sand from fifty to one hundred feet high. We could not go over them so we had to dodge around and between them. A wild camel sprang up and raced off as we approached the zone of the dunes. Back and forth we zigzagged at the direction of our guides and at noon of the second day we reached Arfaga, the last water hole. In his fascinating book, "The Revolt in the Desert," Col. T. E. Lawrence describes this district in the chapter entitled "The Veritable Desert." Ten miles in four hours is not fast for a motor car, but fighting sand-dunes seemed to please the Studebaker and it slowly pulled through apparently impossible stretches of sheer sand. This was the worst section of the journey as far as time was concerned. The end of the second day found us still twenty miles from our goal. We were eager to travel after dark and finish the trip but the guides immediately protested, saying that only enemies travel after sun-down and that we would be killed.

At four-thirty the sun was up, and as we were too keen for the journey's end to eat breakfast, we proceeded. We were now among

weird, rocky hills and the ground was covered with a chaos of broken jagged-edged stones as though tons of dynamite had been exploded. The extreme heat of summer and the tremendous drop in temperature at night are nature's dynamite. Before us opened out a long valley with rock as red as blood and ahead loomed up rocky out-croppings as black as tar, but the guides found a way through. About ten miles from our goal we met the first human beings we had seen since starting across the desert. They were two shepherd lads grazing their flocks on the scanty wild millet where only desert flocks could find a picking. Nearby were other sheep without a shepherd. We thought it strange at the time that the sheep had no attendant. Had we known that the missing shepherd had gone to send death upon us we would have advanced less blithely. The car waddled on through that terrible landscape, while in rough places we were all out except the driver, as on the previous days.

Our goal was Jowf, an oasis town where two of the world's oldest caravan routes converge, one from Damascus in the North and the other from Egypt in the West. This is the land of UZ where Job lived and Jowf, our destination, was probably the very town where he resided, fitting as it does so well the Biblical description of the home of Job, "the greatest of all the men of the East."

To escape death when the order has already been given for your execution is a novel experience, but in Arabia surprises are frequent and the missionary gets his share.

After riding three hundred and fifty miles across the desolate desert in the car we approached Jowf, the town where Job of the Bible probably lived a millenium before his prophetic utterance was fulfilled: "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth." The outskirts of the town presented a striking picture with extensive groves of date palms pleasing to the eye after the barrenness of the desert. In the open ground between us and the gardens several dozen townspeople were gathered. The car was still out of sight behind a ridge which I climbed to take a couple of pictures, but as soon as the people saw me they began to rush toward the main gate of the old walled town, buzzing like a suddenly capsized hornet's nest.

This prompted me to hasty action. I knew that if those excited Arabs got to the town gate before our car they would precipitate trouble. Telling our driver, Yakub, to drive cautiously, I resumed my place in the car. Suddenly, as the car emerged from behind the rock ridge, there loomed up straight ahead of us an enormous, high-towered

castle. From the four towers rifles began to bark and the bullets came whining over our heads. What could this fresh sign of hostility mean?

Our chief guide proved himself equal to the nasty situation. Hopping out of his place beside the driver he strode straight as a soldier ahead of the car which was slowed down to give him a chance to play his part. Seizing the right side of his kimona-like coat he waved it as he walked, the universal Arab sign of a peaceful approach. Four soldiers stepped from the gateway and came to meet our guide. It was a tense moment. If they accepted him they would accept us as his friends, but if they refused him entrance, then all of us would have to turn back into the desert, or be killed on the spot. Then a wonderful thing happened. One of the soldiers suddenly recognized our guide as an old boyhood friend whom he had not seen for years and kissed him French style on both cheeks. We were safe.

The four soldiers had never ridden in a car so now seizing the opportunity with boyish alacrity they rode the last hundred yards to the gateway, although for lack of space their rifles, arms and legs dangled over the edge of the car in a rather undignified manner.

At the gateway guards swung open the big wooden doors and in we went through a lane of Arabs who could not hide their curiosity. In the first of three court-yards, the Amir was seated on a stone throne covered with costly rugs. He was a tall powerful man of about fifty years, with a black beard and kindly brown eyes. He was the official representative of the King of Arabia and the active official of Jowf. Taking a few steps toward us he briefly welcomed us and grasping my right hand in his left led us through a doorway, up steps cut in the native rock, along a corridor and into the long reception room of the castle.

By an occasional reassuring squeeze of the hand the Amir let me know we were truly welcome as he led us indoors. Advancing to the extreme corner he took his place and seated us on either side. Then with admirable frankness he began his apologies for the show of hostilities upon our first appearance by explaining that we had been mistaken for camel raiders. He thought we were thieves. The shepherd whose flocks we had seen unattended had noticed our car and becoming alarmed had rushed to the castle with news that enemies had come to drive off the flocks. We learned that two thousand camels had been stolen in recent months from that vicinity. Therefore the Amir sent out thirty mounted men to shoot us on sight!

For this providential escape we were certainly thankful. Our escape had a noticeable effect upon the attitude of our host and upon

the people. The Moslems believe unequivocally in fate. Whatever is, is right. Since we unbelievers had arrived safely in spite of the Amir's express orders to annihilate us, we must be favored of God. I told the Amir that God knew we were coming to the house of friends and so He let no harm befall us. This seemed to please him and soon we were talking as though we were old acquaintances.

Presently I learned the meaning of those rifle shots which had flashed from the castle towers when we appeared. They were a signal to recall the thirty soldiers who were sent to execute us, and as we sat sipping the innumerable helpings of bitter, spiced coffee served in tiny cups by a negro attendant, in came the soldiers and took their seats on a long bench that lined the entire hall. I have still a curious dagger with a silver-mounted scabbard which one of those men carried that morning while looking for us. They had gone out on one side of a low ridge while we came in on the other.

About one thousand years before Christ was born David wrote of Him, "They that dwell in the desert shall bow before Him" and this prophecy is today being fulfilled even in some hearts of wild Arabia.

Christianity and Islam

By MR. ISAAC MALICK YONAN
Native of Persia. Has had Thirty Years Experience in Missions to Moslems. Educator and Lecturer. Was Exiled from his Own Country. Has Raised More Money for Near East Relief than any other Man.

Islam since its beginning, has been a problem to Christianity and it is still an unsolved problem. Its rise and progress were due to the failure of Christianity in its task of evangelism. Medieval Christianity, both in Europe and in the Near East, was practically dead so far as evangelism was concerned, being sunk in superstitition and traditionalism, its only struggle being hairsplitting over dogmatism and credalism. This gave Mohammed his best chance and he took advantage of it.

The historic relation of these two religions has always been that of beligerency and warfare. Islam began its career with sword rattling, with the slogan, "The conquest of the world for Allah and Mohammed." Christianity was one of the first religions to receive the deadly blows of the Saracens. The eastern church was soon subjected to the rule of the conquerors and practically demolished. Henceforth it ceased to be a dependable force as an evangelizing agency. The church of Europe, after recovering from the blows of the Saracens, began to deal with Islam in kind. "Retaliation and Vengeance" was the war cry of the church of Europe. There has been no greater madness than the attempts of the Crusaders to decide the issue between the Cross and the Crescent by bloodshed. Instead of "Go and preach" they said, "Go and kill." As a result of this unchristlike struggle, while the centuries rolled by the two religions became more vindictive, hateful and determined. For a period of twelve centuries nothing was attempted by the church of Christ to evangelize Islam, with the exception of the work of a few independent individuals here and there.

Modern missions practically began with Henry Martin, of England a little over one hundred years ago. He reached India in 1806 and died six years later in Tokat, Turkey in 1812. Within these six years he translated the New Testament, or portions of it, into three great Islamic languages. He covered over twenty-five hundred miles by caravan, visiting India, Arabia, Persia, and Turkey, and preached Christ, the "Son of God," to the most fanatic crowds, dying practically

a martyr. His life and devotion stimulated Christian zeal in others, who followed his trail. Slowly mission stations were established in most parts of the Moslem world, and today, with the exception of Afghanistan, there are mission stations in every Moslem country.

In order to appreciate what little has been accomplished, we must remember the unsurpassed difficulties of this great task. The historic political enmity, religious hatred, the conviction of Islam that the trinitarian doctrine of Christianity made it a polytheistic religion, the blind fanaticism of the Saracens, the ignorance black as pitch among the masses, had been accumulating for over a thousand years. Islam, with two hundred fifty millions of its most bigoted and self-satisfied human beings, nursed with the spirit of Jihod (Holy War), to whom the murder of a Christian was a devotion and a duty to their religion, stood a formidable Gibraltar, unmoved and apparently unmovable. Imagine the enormity of the task. It demanded the courage of a soldier in the trenches. It demanded faith of the type that moved the mountain. It demanded sacrifice of Calvary, and love divine to attack and conquer. Thank God, the pioneers that went to break the ground were equal to the occasion.

In order to get a foothold, the missionaries preferred to choose the lines of least resistance; therefore the methods adopted have been indirect and unsatisfactory. Publication and distribution of the Bible, medical and hospital work, education, industrial and social work, and preaching cautiously through informal conversation with individuals and in a controversial way with small groups were all that these early workers felt it was possible to attempt. There was little direct and bold preaching of "Christ the Son of God," the only Redeemer and Mediator, the message which Islam most vitally needs, and which is the very crux of our Gospel.

There are some who criticise Christian missions to the Moslems on the grounds that conversion of a Moslem is a hopeless task, but the work already done proves conclusively the unjustified criticism. There are hundreds and thousands of Moslems converted in every country, and some have stood the acid test of being among the glorious army of martyrs. Although the number of converts in Moslem lands is small compared to the number of converts in heathen lands, it is big enough to prove to skeptics that Moslems can be converted.

The changes that have taken place in the Moslem world during the past decade are so stupendous and revolutionary that some years ago they would have been unbelievable. A great many of the old barriers which seemed to the past generation of missionaries a frightful menace

and to the Moslems a bulwark to their religion are fading away. A new day has arisen with new and serious problems, new dangers, and also new opportunities and new demands which challenge the statesmanship of the Christian leaders at home and foreign missionary forces in the field.

First, there are political changes. European domination of the Moslem world, which has been a source of irritation and hatred during the past century, is declining rapidly. The old monarchies with their crushing yoke have disappeared from the scene. A new type of rulers has taken the place of the Shahs and the Sultans of the past. These dictators have surely brought order out of chaos, and have given their countries a new bill of rights. The spirit of democracy which was so distasteful to the spirit of Islam has taken root in the soil of the East. The proletariat of every country in the East has become bold and self-assertive, demanding equal rights with the aristocracy in the management of national affairs. The blind subjection of the masses to the favored few is a thing of the past. The spirit of nationalism has become a passion. Racial self-consciousness is penetrating deep into the soul of every child of the East. As a result, everything foreign which does not harmonize with the national aspiration in government and education is shunned and even hated.

Then there are religious changes. Since the days of Mohammed the state and the church have been one and inseparable. The Caliph was the real ruler of the commonwealth of Islam. The priesthood was the dominating and controlling force of all the destinies of Islam. They were the exponents of law and the guardians of religion. Today all that is changed. The caliphate of the sultans is nil. For the first time since Mohammed's death, Islam has no caliph on the throne. The power of priesthood has faded. The state and religion are practically divorced. Freedom of thought and actions in religion is growing rapidly. The traditional religion is slowly but surely dying out, and the spirit of blind fanaticism which was the greatest characteristic of Islam is giving way to rational and reasonable thinking. The Koran, which has been considered perfect and all-inclusive, and even the character of Mohammed which was considered indisputable, have become the subjects of dispute among the students. A new scholarship is rising up in all Islamic countries, whose aim is to save Islam by modifying and reforming, by galvanizing and putting a new polish over the old and decaying superstitions. They know well that historic Islam cannot stand the rising tide of scientific investigation.

Then there are educational changes. There is a wave of educational revival sweeping over the East. National schools with a definite

program of education on nationalistic lines have been started, and in most places attendance is compulsory. Great restrictions are put in the way of missionary education. Mission Schools that do not conform to the national program of education have been closed. Reading and teaching of the Bible is strictly forbidden Moslem students. Any foreign kind of religious teaching of the youth of Islam is strictly debarred. The Mission Schools are to be strictly secular, teaching only the studies approved by the secretary of education.

Social changes are also apparent. There is nothing more revolutionary than the change in the status of woman in Moslem lands. The rising tide of education cannot exclude woman from having her share in the school work. Woman is slowly but surely gaining her freedom. The veil and the harem that kept her hidden and secluded is giving way to European dress and hat, and she is clamoring for equal rights with men in religion, education, and government too. The pendulum is swinging rapidly. Islam cannot keep its women in the harem much longer. Recently the picture of a woman magistrate in Constantinople appeared in the daily papers of America, and I am sure the time is coming when the whole Koranic system of polygamy and divorce which is the blight of womanhood will have to be revised. Turkey is leading and Persia is following, though more cautiously, in this social reconstruction, while Egypt and India are quite advanced.

The causes of these revolutionary changes may be stated as follows: Missionary work of the past century is primarily the cause of most of the changes. Seed quietly sown has been bringing its fruit. Then the world war which brought the entire world together, modern quick methods of travel, the economic and commercial interrelations of the world, the great body of students from Moslem lands in European and American colleges, have all made their contributions to these changes, and removed the scales from many blind eyes—while overbearing European exploitation has done much in arousing the national consciousness of all Near Eastern peoples to free themselves of foreign domination; and to work out their salvation in their own way.

What do the changing conditions mean to the mission enterprise? This situation while encouraging in many ways, is quite alarming in others. Many of the old barriers have been removed, but some new ones of a most insidious type, have appeared. With the growth of intelligence and education blind fanaticism has subsided, but there is, on the other hand, an alarming drift toward irreligiousness and atheism among the literate and the officials who have the leadership of governments in their hands. Having lost the cargo of traditional Islamism and having nothing left of religious faith for anchorage, the ship has

drifted from its old moorings into the dreary ocean of skepticism. This state of affairs is created mostly by the Russian bolshevistic propaganda of godlessness and the rationalistic literature of Europe which has been translated into all the Islamic languages. The missionary has already found out what a naughty problem he has in dealing with this smart-alec class of the new Islamites.

While these changing conditions have brought more freedom for religious discussions and the attendance of Moslems at preaching services has wonderfully increased, for which we are mighty thankful, on the other hand mission schools have been restricted so drastically that their missionary value is woefully diminished.

Then again, with the birth of nationalism, a patriotic spirit has sprung up in the soul of the young generation, anti-foreign throughout, and making the presence of the missionary in their country distasteful and unwelcome. The closer contact and intimate familiarity of the Moslems with western civilization and its effect upon life in Christian lands, has produced a nauseating dislike of everything western. Detailed stories of crime, inhuman murders, bank and home robberies at midday, divorces, briberies and corruption in municipal and federal government, have been reproduced in the vernacular press as the outstanding features of Christian civilization. This has put the missionary in an embarrassing position. "Go and preach to your own people" is often muttered at his back. In the past, Europe and America were judged by the ideal life of the missionaries, but now the missionaries are unjustly judged by the worst in their countries. Even the recent unwholesome controversies in the church of America between the Modernist and the Fundamentalist groups, bearing on the divinity of Christ, have been received with jubilation by the religious leaders of Islam. Anything that weakens and discredits the missionary message is turned into a weapon of attack.

Surely this is a crisis of no small significance confronting the missionary forces in Moslem lands. Can the ship weather the storm? Will the wind subside again? To the unbelieving critic of missions this may seem the beginning of the end, but to the faithful this is no more than a temporary storm in the history of the church. So long as the presence of Jesus is in the ship let the storms rage. He can easily command the disturbing elements to subside, but he is waiting for the urgent call for help from his disciples.

What do the present conditions demand? A revision of policies, and a change in methods seem to be timely and even imperative.

Education, hospitalization and industrialization which have absorbed the greatest portion of the outlay both in men and money have done

their humanitarian work. That they were sorely needed in lands where ignorance, sickness and poverty are appalling, and that they have done incalculable good is beyond any doubt. But the question is have they proved their value as evangelizing factors? Have Moslems through schoolroom, hospital and agriculture been brought to the knowledge and acceptance of Jesus Christ as their personal savior from sin?

My experience of many years as a teacher and my general acquaintance with Moslem work impels me to unhesitatingly answer in the negative (of course there are exceptions) and I think my native brethren who have the salvation of Moslems at heart would concur with this conclusion.

That these indirect methods of approach are unsound in principle and unsatisfactory in concrete results is shown by the following considerations.

First: They do not coincide with the last marching orders of Christ, "Go ye into all the world and preach the gospel to every creature" Luke 16:15. "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you." Matthew 28:18-20.

Second: They do not coincide with the apostolic methods which were direct and positive presentation of Christ and Him crucified as the only hope of salvation. "That this Jesus, whom I preach unto you, is Christ." Acts 17:3. "And daily in the temple and in every house, they ceased not to teach and preach Jesus Christ," Acts 5:42. "Woe unto me if I preach not the gospel." 1st Cor. 9:16.

Undoubtedly these apostles saw and sympathized with physical and mental needs of humanity of their day, but they were directed by the Holy Spirit to concentrate their efforts on the first and main thing in the gospel, salvation from sin and unrighteousness through the cross of Christ with the assurance that all other needs of humanity would in time be adjusted by the believers themselves. "Seek ye first the kingdom of God, and his righteousness and all these things shall be added unto you."

Have we not drifted away, although possibly unconsciously, from the mark?

Third: They do not meet the vital need of Islam which is salvation from sin and its curse. In the whole system of Islam, which is admirable in many ways, there is not even a ray of hope for redemption from sin—the only remedy it offers is the merit system, good works and the mercy of Allah.

Christianity is unique and supreme in its eschatology. It has the very thing that Islam lacks and needs, a sure cure for sin and guilt. This, which is the very life of our Message, we have kept in the background, and minimized.

It might be said that the doctrine of Christ the Son of God and His crucifixion are blasphemous and offensive to Islam. It is the part of wisdom to approach them through indirect methods. The same thing was true with Jews and Greeks, but Peter and Paul did not sugar-coat their message, they preached boldly, Christ the Son of God and Him crucified, without consideration of consequences. They did not count their life dear unto themselves while the life of humanity was hanging in the balance.

Fourth: Experience of half a century or more has proved that there is not and cannot be a substitute for preaching as far as making disciples is concerned. It can easily be proven that ninety-five per cent of Christians from Islam were converted through direct preaching of the Gospel from a pulpit, or preaching it to individuals as Christ did to Nicodemus and the woman of Samaria, or through quiet reading of the Gospel. If there are any who were converted through all the other methods, the number is negligible.

Fifth: By over-emphasizing education, hospital and industries, we have created a wrong conception of Christianity. The Gospel has been made a synonym of Western civilization and a material, social and cultural organization rather than a spiritual power. Our elaborate plants, our developed system of education to college and university, our industrial and social activities, which might seem out of proportion with native surroundings, are somewhat puzzling to the mystically minded Orientals. They cannot see any harmony existing between the lowly, simple, unostentatious Jesus of the sermon on the Mount, and of Calvary, who had no place to lay His head, and this modern paraphernalia of Christian evangelism. Of course they do not even stop to think that all these are provided by sacrificial gifts of those who love Jesus, and are intended for their good.

Islam is a missionary religion also and it is the greatest rival that Christianity has. Why is it, that to every one convert we make they are making a hundred in Africa! And they are doing it without the aid of hospital, school and agriculture. There is no great mystery about it. It is simply due to the simplicity of their message "There is no God but Allah. I am a witness Mohamed is the Apostle of Allah."

Was not the marvelous success of St. Paul the great apostle to the Gentiles due to this very thing?

No, my friends, let us not mislead ourselves. All our colleges and hospitals and industries put together, with all the knowledge and humanitarian service they can render, can never, no never, take the place of the simple Gospel message preached with the earnestness and passion of Peter on the day of Pentecost.

Back to the Christ of the Gospels, back to the inspired and divine methods of the apostles, back to the source of spiritual power. Back, to the consuming and dying love for salvation of souls of the pioneers.

And then, and not until then, we will hear the poor, dirty, and ignorant masses of Islam and the world crying pitifully "Sirs, what must I do to be saved?"

This might sound an out-of-date idea of missions, but nevertheless it is the conviction of one who has spent the best part of his life in Mission service.

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